The Christian Century

Published Weekly

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The Fact of China

An Editorial

Sadism, Masochism and Theology

By Frederick D. Kershner

Catholics Will Collaborate!

An Editorial

The Future England

By Oswald Garrison Villard

JANUARY SURVEY OF BOOKS

15 Cents a Copy • January 5, 1944 • Four Dollars a Year

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In This Issue

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The
CHRISTIAN CENTURY

January 5, 1944

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyrighted 1944 in the United States. All rights reserved. Published weekly by the Christian Century Press, 407 South Dearborn Street, Chicago (5), Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

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Jan. 1-31. Bishops' Crusade for World Peace, Methodist Church.
Jan. 1-6. Universal Week of Prayer.
Jan. 3-7. Foreign Missions Conference, Chicago.
Jan. 5. St. John's Lutheran Church Forum, Richmond Hill, N. Y.; Walter W. Van Kirk, speaker.
Jan. 6. Fast of Tebet.
Jan. 6. Epiphany.
Jan. 6. Charles Street Forum, Boston; Carl Knudson, speaker.
Jan. 6, 13, 27. Temple School of Religion, Chicago.
Jan. 7, 8. United Stewardship Council, Chicago.
Jan. 9. Chicago Sunday Evening Club; John R. Mott, speaker.
Jan. 9. Ford Hall Forum, Boston; Emil Ludwig, speaker.
Jan. 10. Methodist University Senate, Cincinnati, O.
Jan. 10-12. Home Missions Council Annual Meeting, New York.
Jan. 11. Association of Schools and Colleges of the Methodist Church, Cincinnati, O.
Jan. 12. St. John's Lutheran Church Forum, Richmond Hill, N. Y.; Henry Smith Leiper, speaker.
Jan. 16. Ford Hall Forum, Boston; Irina Skariatina, speaker.
Jan. 16. Howard Park Methodist Church, Baltimore; Morris C. Lazaron, speaker.
Jan. 18. Federal Council of Churches, Executive Committee, New York.
Jan. 19. Central Methodist Church Forum, Detroit; C. J. Hambro, speaker.
Jan. 21. Chicago Tract Society, Annual Meeting, Chicago.
Jan. 22, 23. Southwest Virginia Methodist Student Conference, Radford.
Jan. 23. Ford Hall Forum, Boston; Harry A. Overstreet, speaker.
Jan. 23. St. Paul's Day.
Jan. 26. Central Methodist Church Forum, Detroit; Edward C. Lindeman, speaker.
Jan. 26-28. Consultative Conference, Professional Religious Workers with Students, Chicago.
Jan. 30. Ford Hall Forum, Boston; Maurice Hindus, speaker.
Jan. 30-Feb. 6. Interdenominational Youth Week.
Feb. 2. Central Methodist Church Forum, Detroit, Mich.; Henry Hitt Crane, speaker.
Feb. 2. Candlemas.
Feb. 9, 10, 11. Temple School of Religion, Chicago.
Feb. 6. Charles Street Forum, Boston; John Haynes Holmes, speaker.
Feb. 6. Septuagesima.
Feb. 7. International Council of Religious Education, Chicago.
Feb. 8-10. Alliance of Reformed Churches Holding the Presbyterian System, Atlantic City, N. J.
Feb. 9. Central Methodist Church Forum, Detroit, Mich.; B. Benedict Glazer, speaker.
Feb. 13. Race Relations Sunday.
Feb. 13. Ford Hall Forum, Boston; Mordecai W. Johnson, speaker.
Feb. 15-17. Methodist Board of Education, Chicago.
Feb. 16. Central Methodist Church Forum, Detroit, Mich.; Stuart Chase, speaker.
Feb. 18-19. Southern Area Council Y.M.C.A., Atlanta, Ga.
Feb. 19, 20. New York State Youth Council, Ithaca.
Feb. 20. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Albert W. Palmer, speaker.
Feb. 20. Ford Hall Forum, Boston, Lewis Browne, speaker.
Feb. 20-27. Week of Compassion, Disciples of Christ.
Feb. 21, 22. Catholic Conference on Industrial Problems, Chicago.
Feb. 23. Ash Wednesday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

Dec. 29, 1944
B.P.

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXI CHICAGO, JANUARY 5, 1944 NUMBER 1

EDITORIAL

THE VATICAN has named the Most Rev. Bernard W. Griffin, auxiliary bishop of Birmingham, to succeed the late Cardinal Hinsley as archbishop of Westminster. Archbishop Griffin, a man in his early forties who served in the airforce in the First World War, thus becomes primate of the Roman Catholic Church in England. Within the limits of that church's authoritarian system, the new archbishop is known as a pronounced liberal. This is particularly true with respect to social questions. He has been one of Sir William Beveridge's strongest supporters in the struggle to provide cradle-to-grave social security for the British masses, and has given evidence of his readiness to carry that fight forward in the face of powerful political opposition. That the pope should have reached so far down in the ranks of the English hierarchy to pick such a man as leader of the Roman Catholic Church in England makes this appointment particularly important. It should be noted, likewise, that both the Church of England and the Roman communion in Great Britain are now headed by primates who are conspicuously in the forefront of movements for social redress and re-direction. Church statesmanship in England evidently sees coming a postwar test in this field for which it is choosing a new leadership. Are there signs of equal statesmanship among the American churches?

A Liberal Succeeds Cardinal Hinsley

Urge Change in Virginia Laws

REPEAL of the Virginia law requiring separation of the races in public conveyances was recently advocated by the *Richmond Times Dispatch,* leading newspaper of the Old Dominion. Virginius Dabney, editor of the paper, which rates as one of the most influential in the south, describes the move as necessary to reduce the "well nigh intolerable racial friction on the streetcars and buses of the state. This friction stems largely from the laws which compel the segregation of white and colored passengers." He pointed out that the packed conditions of wartime travel make the attempt at segregation of races an anachronism. Instead of realizing its purpose, it compels people to push through crowded vehicles and increases rather than diminishes irritation. "Segregation of the races on railway trains and cross-country bus lines has been abandoned to a considerable degree, both in Virginia and in other southern states, and it seems definitely on the way out. We have heard of no unfortunate results," wrote Mr. Dabney. "Why then should not the segregation laws for cross-town trolleys and buses be eliminated? The fact is that they should be, and without delay." The interesting thing about this editorial is that the *Times Dispatch,* instead of being snowed under in a blizzard of protests from outraged readers, was warmly commended by the large majority of its constituency. By singling out an obvious and attainable single objective, Mr. Dabney may yet contribute toward the creation of that spirit of community which is the goal of the best elements in both races. It is true that the proposal falls short of going the whole way toward interracial justice. But it should not be discounted because of that. It is a necessary first step. All journeys, even long ones, begin with one step.

Bolivia—An Object Lesson In Economic Imperialism

SECRETARY Hull is withholding recognition from the government set up by a military coup in Bolivia on the ground that the new administration is pro-nazi. The rest of the South American nations which usually follow the lead of the United States—which is to say, all the rest except Argentina—are doing the same thing. The decision of the American state department can be strongly defended, for there is good reason to believe that the Movimiento Nacionalista Revolucionario (the M.N.R.) which overthrew the Penaranda government within a couple of weeks after it had declared war on the Axis is anti-Semitic, anti-capitalistic and suspicious of both American and British intentions. But there is a lot more to the uprising in Bolivia than a simple clash between local pro- and anti-Axis elements. What this Bolivian revolution really amounts to is an object lesson in economic imperialism, if we will only have eyes to see it. Fabulous wealth

has rolled in on the owners of Bolivia's tin mines since the Japanese cut off the Allies' tin supplies from Malaya. But none of this wealth has been passed on to the workers in the mines, and when they struck against their pitiable lot a year ago they were shot down by the soldiers of the Penaranda government in the terrible "Catavi massacre." Despite some inquiries forced by American labor, nothing has ever been done to right that wrong. The Penaranda government, working in close understanding with the Allies, has sternly repressed all later attempts at labor organization. It did not matter much, therefore, what the interests were behind the M.N.R. When the Penaranda administration outlawed the Partido de Izquierda Revolucionaria (the extremely left-wing P.I.R.) that was prepared to work with the United Nations, the army-fostered M.N.R. was able to move in as the champion of the depressed workers and the opponent of British-American capitalist exploitation. The result was the revolution which drove Penaranda from the country and seated the M.N.R. administration headed by Major Villarroel. Penaranda was our friend, but he was no friend of Bolivia's common man. So he is an exile. Villarroel is not our friend, but he claims to be the friend of the Bolivian miner. So he is in power. Enough little men in revolt can upset the plans of the most powerful nations and business interests. That's the meaning of what has happened in Bolivia.

Hierarchy States Essentials Of a Good Peace

IN SPITE of congested conditions of travel, one hundred archbishops and bishops of the Roman Catholic Church recently convened in Washington for the annual session of the American hierarchy. As usual, they issued a public statement. This year it concerned the "Essentials of a Good Peace." Some of its declarations deserve wide circulation. "We know that the sword cannot make peace," declared this most authoritative of American Catholic bodies. "It can remove obstacles to peace, and it can impose its terms. But peace must be made first of all in the minds and wills of the victors. Unless we have the vision of a good peace and the will to demand it, victory can be an empty, even a tragic thing. . . . The responsibility for the postwar social reconstruction will fall on the victors." Following this the prelates noted with approval the fact that here is "wide agreement on the moral postulates of a just peace among religious leaders otherwise divided by deep cleavage of fundamental doctrinal differences." They declared that the "root of the maladies which afflict modern society and have brought on the catastrophe of world war is the social forgetfulness and even the rejection of the sovereignty of God and of the moral law. There is written in human reason the law of good and evil, which calls to God for its authority and its sanctions. When this moral law is cast aside in social life, every principle, every right, every virtue rests on the shifting sands of mere human conventions. Human dignity, human solidarity, become then not endowments from the Creator but mere fictions of man-made systems. In the quest for some principle of social stability, the authority of the state is exaggerated and its function of protecting the rights of citizens in pursuits of the common good cedes to a tyrannical violation and invasion of these rights. In the name of realism the rights of the weak and the helpless are sacrificed. The first principle for a sane reconstruction of society is the social recognition of God's sovereignty and of the moral law."

Only a Generation Of Peace?

TUCKED away in the *St. Louis Post-Dispatch* we have found one of the most revealing, and at the same time disturbing, sentences to come from the White House since the United States entered the war. The sentence is part of a report of the press conference which President Roosevelt held on December 18. Most of that conference, as other papers reported, was devoted to the President's comments on his Teheran experiences, and especially his observations on the personal characteristics of Marshal Stalin. But only in the *Post-Dispatch* did we observe any such report as this:

> The President had expressed the hope that after this war there would be no war for at least the lifetime of this generation. He was asked whether Stalin shared this view. He replied that Stalin did, very definitely.

White House custom forbids direct quotation, but what the reporter believed President Roosevelt to have said is clearly indicated here. If the report is true, it will bring grief wherever it is read. Few aspects of this tragic war are more tragic than the progressive whittling down of the expectations of those fighting. There was a time when the President talked of a lasting peace, a peace which would mean that never again would the sacrifices of war be required. Now, if this report is correct, in the informal intimacy of his press conference he says that what he and Stalin hope for is a peace that will last a generation. We do not believe that such a peace will satisfy the men who are doing the fighting, or those at home who pray for them night and day. Peace for a generation is just another long armistice. Mankind demands something better than that.

Year Closes with War Approaching Climax

THE LAST full week of war in 1943 was a week very full of war on all fronts, with encouraging results in action and striking portents of more action to come. First in significance for the future was the announcement that the supreme command of Allied forces for the invasion of western Europe has been committed to General Dwight D. Eisenhower, who declared, at a farewell press conference in Algiers before leaving for England to assume command, that the war in Europe can be brought to a successful conclusion in 1944. Note that he said it *can* be, not that it will be. It can be, he said, if every soldier at the front and every citizen to the remotest hamlet in Great Britain and America cooperates in the war effort to the full. At that moment 140,000 steel workers were on strike and a railroad strike was pending. Philip Murray has called off the steel strike and the President took over the railroads, but there are enough strikes actual or imminent to give General Eisenhower an out if his conditional

prediction is not fulfilled. On the eastern front the Russian forces have regained the initiative and the German counterattack, already checked, has been rolled back almost to the line from which it started—farther, in some places. The German battleship Scharnhorst was sunk by British ships in a naval action off North Cape. There has been no break in the deadlock in Italy, but only a very slow and very painful advance at great cost. Two weeks ago the American sector was reported within six miles of Cassino. It is still six miles from Cassino, but "strategic positions" have been taken. The British eighth army took Ortona, on the Adriatic, after a long and bitter fight. Operations in the southwest Pacific have been definitely stepped up in intensity, with the costly but successful occupation of new positions, and the feeling is prevalent that, while probably nothing spectacular or on a very large scale will be attempted immediately, operations of importance are impending. The initiative is definitely ours. The opinion expressed by a high but anonymous official in Washington that the next ninety days might see three or four times as many American casualties as have been suffered in the past two years, that is, about half a million, has been generally regarded as loose and irresponsible talk designed to jolt Americans into taking the war effort more seriously, but devoid of statistical probability.

Foreign Relations Committee Asks for Food for Europe

ON THE DAY before Congress adjourned for the Christmas recess, the foreign relations committee of the Senate unanimously called upon the state department to expedite the sending of food to starving Europe. Mr. Hull was asked to work out, in cooperation with Great Britain, Sweden and Switzerland, a system for moving food supplies to the people of nazi-occupied European countries. Perhaps it was the Christmas rush, but few of the commentators of press or radio caught the importance of this action. Did they forget that the foreign relations committee is that body of senators which gets the first chance to express its views on the treaties which are required to come before the Senate for ratification at the war's end? Its views are not likely to be lightly disregarded by the department of state. The resolution, which does not require House or presidential approval, next goes to the Senate for its endorsement. If that body gives its support to the proposal, which is sponsored by Senators Gillette and Taft, neither Mr. Hull nor President Roosevelt is compelled to act, since this kind of vote is purely advisory. But they are placed in a very uncomfortable position if they fail to do so. The foreign relations committee has already, without one dissenting vote, indicated that it believes the way can and should immediately be cleared for sending relief to mothers and children in such countries as Norway, Belgium, Poland, the Netherlands, Yugoslavia. Greece is already getting food. The committee took this action knowing that the one remaining argument against lifting the hunger blockade is that to do so would be to go counter to the policy to which Mr. Churchill intransigently adheres. With all the facts before them, they rejected Mr. Churchill's position. If now they can get the support of the Senate for their proposal, it is difficult to see how the state department can refuse to accept their judgment. But whether this follows or not, the unanimous vote of the foreign relations committee provides a sharp reminder that the gaunt forms of the starving are closing in around the table where the peace will be signed.

Russia No Longer Sings Revolution

BY ORDER of the Soviet high command, the famous but not very familiar *Internationale* has been demoted from its place as the Russian national anthem because it no longer "conforms to the socialist principles of the Soviet state," and a new song has been put in its place. The discarded song never was, in fact, a national anthem. It was a trumpet call to the proletariat of all nations for world-wide red revolution. Some of its lines were: "Arise, ye wretched of the earth! Arise, ye slaves, no more in thrall! We have been naught, we shall be all." And the chorus:

> 'Tis the final conflict, let each stand in his place.
> The international Soviet shall be the human race.

But promoting international revolution has long since ceased to be the Moscow line. The dissolution of the Comintern, the principal agency for communist propaganda abroad, was one evidence of this change. Sponsoring world revolution was found not to work very well when conditions demanded collaboration with democratic and capitalist countries. Now it is discovered that it does not sing very well either. The stirring strains of the old song struck a jarring note in the ears of young Russians who had been brought up to think of industrial development at home, rather than fomenting revolution abroad, as the goal of their ambitions. And it was an obvious embarrassment in the processes of diplomacy. The new anthem is free from threats and from extreme ideological commitments. It sings the praise of Lenin, who made the sun of freedom shine through the tempest, and of Stalin, who "reared us to be true to the people, inspired us for work and achievements," and it glories in "our free fatherland, secure rampart of the friendship of the peoples." This will stand analysis better than some other national songs that could be mentioned.

Generals and the Presidency

MORE AND MORE OFTEN the suggestion is being heard that some general be elected president next year. Most frequently, this takes the form of proposing that General MacArthur be made the Republican nominee. If certain polls are to be believed, the general now stands third in favor with Republican voters. Mac Arthur clubs are said to be operating in several states. So seasoned a political tactician as Senator Vandenberg has placed himself at the head of the "MacArthur-for-President" movement. And the spectacular general has conspicuously refrained from doing anything that might discourage the boom. However, there are also voices raised from the Democratic ranks proposing that, in case President Roosevelt does not run, a general head that party's ticket. Gen-

eral Marshall seems to be the general in mind. No one knows whether he is a Democrat, but on the assumption that anyone from Virginia must be, the Marshall boomlet is being nurtured with sedulous care but comparative secrecy in certain politically potent quarters. Most of the attacks on these suggestions talk warningly about the sad mess General Grant made of the presidency. But does it follow that every other general would make an equally sad mess? Because Harding was the kind of president he was, must the republic forego newspaper publishers as chief executives forever? There is, nevertheless, a real reason for regarding with misgiving these proposals of generals for president. That reason lies in the fact that they are a sign and confession of political desperation. It is when men have concluded that nobody with a real program can be nominated by the Republicans or elected by the Democrats that they begin to play with the idea of nominating a general. Nomination of a general by either party would be tantamount to abdication of any intention of trying to deal seriously and intelligently with the country's postwar problems.

Catholics Will Collaborate!

CLEAR indications point to a definite determination on the part of the Roman Catholic Church to enter into collaborative relations with Protestant and Jewish groups to lay anew the foundations of a social order grounded on the moral law, natural and divine. The evidence for this is found in the recent revival and publicizing of pertinent passages from papal encyclicals of the past half century, in the even stronger statements of the present pope to the same effect, and in the current arguments of some of the most widely known and highly regarded American Roman Catholic theologians who, citing explicit Vatican authority for this course, are at pains to analyze its theological implications and to distinguish carefully between the legitimate and the illegitimate forms of cooperation. An excellent summary of all these types of data is to be found in a pamphlet entitled *Intercredal Cooperation,* published by the Catholic Association for International Peace and containing two papers by Dr. Wilfrid Parsons, S.J., and Dr. John Courtney Murray, S.J.

These Roman Catholic overtures for a cooperative approach to the fundamental problems of social justice and international peace should be received by Protestants and Jews with cautious hospitality, discriminating approval and hearty collaboration. The injunction to exercise caution and discrimination should not be taken amiss, for a great part of the articles by the two eminent Jesuits who have been mentioned is devoted to drawing precise lines of demarcation between those forms of cooperation which are in harmony with the claims and ultimate objectives of the church and those which are not. With equal care and acumen let Protestants distinguish between cooperation with Roman Catholics to gain general acceptance for those principles of justice and morality which they hold in common and, on the other hand, a flabby forgetfulness of their own convictions about religious freedom and the fundamentals of Christian faith.

The two conceivable kinds of intercreedal cooperation, says Dr. Parsons, are those directed, respectively, toward the renovation of secular society and toward bringing all men into the unity of the church. The first is legitimate and necessary; the second is neither, and is repugnant to Catholic theology. Let us view these two separately.

First, then, Roman Catholics will collaborate with all who believe in God in order to "renovate secular society" by waging spiritual war against the pagan principles of greed and violence which now dominate it. It must be partly political war too, one gathers from the emphatic statement that "the political and economic life of nations" cannot be renovated simply "by talking about it" but that there must be action. "In all the passages I have quoted from the popes it is action they are imposing on us, not words," says Dr. Parsons. This action has for its basis the moral law, natural and therefore divine, and for its end such a state of justice and peace among men as is impossible "unless the sacred rights of the natural and divine law are recognized."

There is none of the familiar nonsense here about "no possible conflict between church and state" because one deals with spiritual and the other with temporal interests. The Roman Catholic Church is interested in the temporal welfare of men and in the building of a decent secular society. So are all the churches. Their conception of man as the child of God, and of the moral law as something other than a technique of the jungle agreed upon for the selfish advantage of each, makes it impossible for them to retire to their sanctuaries to engage in the exclusive cultivation of "spiritual interests." Or, to quote Dr. Murray: "The papal concern . . . centers on today's cultural crisis, and on the new order that must necessarily issue from it. . . . There must be, on the one hand, a respiritualization of the whole ethos of society; the temporal order as a unitary whole must receive a new moral direction. And on the other hand, there must be an erection or a restoration of social institutions that will correspond to the new ethos; the human person must be freed from the present intolerable pressure of myriad institutional tyrannies, economic, social and political."

All this, it is to be noted, falls within the scope of legitimate cooperative action by Roman Catholics with other religious groups. And it had better, when it comes to erecting or restoring institutions to give expression to a Christian ethos in society. What is proposed is a "spiritual and interconfessional unity on a distinct non-ecclesiastical plane, and for a distinct non-ecclesiastical purpose." Making this clear distinction will help to keep it so. The initial step toward it is "not a winning of recognition of the spiritual authority of the Church, but simply a universal reinforcement of the primal law of human nature, the moral law of justice between men, sanctioned by the sovereignty of God." This, as these eminent Roman Catholics interpret it, is "the precise purpose of the intercreedal cooperation urged by the Holy See."

Protestants ought to go along with this program. Many of them have been saying the same thing for years. The present pope may have been somewhat misled by the

splendor of his surroundings when, at his coronation, he spoke of the "confidence and hope placed in the Holy See . . . by almost the whole human family." But that is beside the main point. He can win confidence and hope if he will lead the millions who accept his leadership into hearty cooperation with other well disposed members of the human family to achieve the renovation of society "for a distinct non-ecclesiastical purpose."

But there is also an ecclesiastical purpose which the Roman Catholic Church never forgets. A great part of the articles by Dr. Parsons and Dr. Murray is devoted to the discussion of this purpose, in which cooperation is barred. Two things are necessary: first, the healing of social conflicts; second, religious unity. The second in time is first in importance. Both must be accomplished "before society can really be organized on the basis of a full and integral Christianity. . . . The paramount interest is the religious adherence of all men, through faith and love, to the supernatural unity of the Church of Christ, which is the church in communion with the successor of Peter." Natural union, in the social order, must come first; but the great objective is the bringing of mankind under the sway of the Roman Catholic Church. "It is the old Scholastic axiom: *primum in intentione, ultimum in executione,*" says Dr. Parsons.

In this area, naturally, collaboration is excluded by the terms of the proposition. The clearly stated aim being to secure the unconditional surrender of all other Christians to "the successor of Peter," it is obviously impossible to consider a negotiated peace with them or to enter into any cooperative religious activities which might seem to look in that direction. Therefore, no "interdenominational Christianity," and "neither theoretical approval nor practical sympathy with such interconfessionalism in religious belief and worship."

Such statements as the one to which we have referred and from which we have been quoting clear the atmosphere, as does any frank and realistic statement of attitudes and purposes. It tells us, by A-B-C, both the immediate and the long-range objectives of the Roman Catholic Church. The immediate objective, in which other Christians and also Jews are invited to collaborate, is such as merits their collaboration. The farther objective, concerning which they reject cooperation, is one which raises apprehensions and necessitates caution. Dr. Parsons says: "We have ingrown in us a feeling that we are the object of suspicion on the part of non-Catholics, who think that whenever we move on the secular field we are merely looking to the political aggrandisement of the church." That is very true. Such suspicion exists, and for that very reason. It is not a groundless suspicion. Even he commits the tactical blunder of referring, on his first page, to "the disastrous Peace of Westphalia (1648)"—which Pope Innocent X's bull, *Zelo Domus,* declared null and void because it guaranteed toleration to heretics (Protestants) in certain German states. Every concordat negotiated by the Vatican, from the first to the latest, deals entirely with the rights and privileges of the church—special rights and special privileges for the Roman Catholic Church. The suspicion of non-Catholics may cause resentment, but it should cause no surprise.

In actual practice, it may not be easy to keep these two types of Catholic action entirely separate. But we believe in the good faith of the pope and his Catholic interpreters when they propose collaboration for "a distinct non-ecclesiastical purpose"—the moral regeneration of society on the basis of universally accepted Christian principles. Protestants and Jews should accept the proffered hand with alacrity. And they should be just as frank and forceful as the Roman Catholics in declaring those articles of their faith upon which they will not compromise, and as alert to see that collaboration for common ends is not warped into the means of gaining special advantage for a party. There are too many economic and political groups who are anxious to help save the world in the present emergency provided they can be sitting pretty after the war. Let there be no such scramble for sectarian advantage in the name of Christ.

The Fact of China

NOW that Dr. Kenneth Scott Latourette, speaking for the Federal Council's peace commission, has told the truth about the Cairo declaration, perhaps the membership of the Protestant churches in this country and China can be induced to look with steady eyes at the postwar problem in the Pacific. That problem will be immensely complicated by the postwar problem in Europe, though it is a problem of an entirely different sort. In essence, it will revolve about any effort which may be made to restore and reanimate the system of white imperialism. In dealing with it three facts of tremendous moment will prove decisive. The first is the disappearance of the Japanese empire. This in itself might not have great historical consequences, for the Japanese empire is a mushroom growth which has never genuinely controlled the economy or the culture of the regions penetrated by Japan's armed forces. But the fact that the only *Asiatic* bid for empire is to be thus swiftly and completely liquidated will have far-reaching psychological consequences throughout the Orient.

The second fact of decisive moment in postwar Asia will be the presence of Russia as the greatest of all military land powers, with the hammer-and-sickle flag flying over almost a third of the continent (forming, with Russia-in-Europe, the geopoliticians' "Heartland") and Siberia under development as one of the greatest industrial regions on the globe. This has been sufficiently treated in the editorial, "The Fact of Russia," in our December 8 issue.

The third fact, and the one with which we are here principally concerned, will be the emergence of China as a great power. Under the bludgeoning of Japan a process is rushing toward its climax in the Far East which might otherwise have required another century—the nationalization of China. In the Japanese furnace the Chinese people—a quarter of the human race—are being forged into the nation of China. For the first time they are thinking *as a nation.* They began to act as a nation in the great boycotts against Japan, Great Britain and the United States which marked the disillusioned years after the First

World War. But whereas those expressions of the national will were passive in character, from now on the Chinese people will expect China—a genuine national entity—to act positively.

The simple fact that postwar China will be something more than a culture, something more than a state of mind, that it will be a *nation* in the full modern sense of that term, will in itself constitute one of the major developments setting apart the postwar from the prewar world. A nation of 450,000,000 beings beginning to think together, beginning to act together, cannot be dismissed as no more than a "potential" factor of world importance.

To this must be added the influence of another factor, that supplied by the Chinese victory over Japan. The heroism shown by the Chinese in containing and at last hurling back an invasion by a military empire whose striking power has been proved in every white colony it has invaded, will leave its imprint on every Oriental mind. True, Occidental power will play the major part in the closing phases of Japan's defeat. But that cannot detract from the profound effect which the Chinese will-to-resist is having on the other peoples of Asia, including the Japanese. Moreover, this same demonstrated courage in the face of overwhelming odds has given the Chinese themselves a new sense of their own capacities which will make them a very different people to deal with from the people who bowed to the indignities of the treaties which closed the Opium wars, the wars with France and the Boxer rebellion.

Postwar China, therefore, will constitute a fact in Asia which will require a drastic shift not simply in the policies of the Occidental nations but in their underlying thinking as to the nature of Asia itself. For this newly emerging nation will be possessed with a belief in its own impregnability—a belief shared by its neighbors, and a belief fully justified by the military facts so long as it remains on good terms with its impregnable neighbor to the north. Once let postwar Russia and postwar China learn to work together, once let them adopt and follow a common policy toward the ambitions of other nations in the Orient, and their united impregnability will pass into a united irresistibility.

One effect which this entirely new military and political state of affairs will have in postwar China will be seen in the fundamental alteration of her economic policies vis-a-vis the Occident. This new Asiatic power will establish a control over trade and industry which will not only put a final end to the exploitations of the treaty-port era but which will rapidly make her one of the world's foremost productive nations. If international trade after the war is conducted under principles and regulations drawn by a true world organization of free and equal nations, China undoubtedly will gladly pursue her industrialization within that framework. But if the old nationalistic economic anarchy persists, then China will seek to safeguard her interests by as inflexible a "protectionism" as any of her past exploiters have employed. In that case, with tariffs to protect her industries, with government control of banks, communications and perhaps even heavy manufactures, with an end to the internal barriers to commerce formerly erected by virtually autonomous provinces and uncontrolled local war lords, China will quickly place herself in a position where she will insist on being treated as an economic as well as a political equal.

But what, it may be objected, if there is civil war? That is a real danger. Unless means are found to raise the peasants' standard of living and to satisfy their demands for land ownership, the radical agrarian movement which goes under the name of Chinese communism may precipitate a terrible struggle against any prolonged dictatorship on behalf of the commercial interests of the port cities, as represented by the Kuomintang. It is disturbing to discover the extent to which only the personal authority of Chiang Kai-shek stands between China and more internal warfare. If civil war comes, that will somewhat postpone the day when China can act as a powerful element in international affairs. But the word is "postpone," not "banish." For the outcome of civil war would be some form of unified China. Any unified China will henceforth be a powerful China. The only question, therefore, which the possibility of civil war raises is as to whether China steps into her great role as a positive power in Asia quickly after the defeat of Japan, or whether that historical development must wait until she has settled a prior internal issue as to what elements within her life are to control her policies.

So far as the rest of the world is concerned, however, the fact which gives the emergence of China as a great power immediate importance is her relation to the future of imperialism. It is not unlikely that, along with the emergence of Russia as what General Smuts calls "the Colossus of Europe," historians in the future may set down as the principal result of the Second World War the emancipation of China from colonial status. Civil war or no civil war, the 450,000,000 Chinese will no longer take orders from the Western world. Such financial aid as they accept after this war will be on their terms. Such goods as they admit to their markets will be on their terms. Such technicians, such teachers, such missionaries as assist in their laboratories and colleges and church life will be there to *assist,* and on China's terms. And as they are now thus achieving liberty from what has been in reality a colonial status for themselves, so they will employ all their influence to free other Asiastics from such a status.

China is already giving voice to the aspirations of Asia for liberty. A brief note in the current issue of the *United States News* reports that Chiang Kai-shek's new book is not to be translated into English because it contains "a strong nationalistic and anti-foreign flavor in some of its parts." That will surprise only such Occidentals as have not yet grasped the meaning of the speech which the Chinese generalissimo prepared for American reflection more than a year ago:

> There will be neither peace, nor hope, nor future for any of us unless we honestly aim at political, social and economic justice for all peoples of the world, great and small. . . . Among our friends there has recently been some talk of China emerging as the leader of Asia, as if China wished the mantle of an unworthy Japan to fall on her shoulders. Having herself been a victim of exploitation, China has infinite sympathy for the submerged *(sic!)* nations of Asia, and toward them China feels she has only responsibilities—not rights. . . . China has no desire to replace Western imperialism in Asia with an Oriental imperial-

> ism or isolationism of its own or anyone else. . . . Unless real world cooperation replaces both isolationism and imperialism of whatever form in the new interdependent world of free nations, there is no lasting security for you or for us.

To be sure, the new China for which Chiang Kai-shek thus speaks cannot over night discharge what she acknowledges as her "responsibility" to see that all imperialism is liquidated in the Orient, and that it is replaced with some sort of organization of "free nations." At a Cairo conference, for example, she must bide her time. If she gains the promise of a liquidation of Japanese imperialism there, she must be content to wait until later to raise the question of the liquidation of other imperialisms. But raise it she will; Chiang Kai-shek's every word in the passage just quoted is a prophecy of that. And China, like the papacy, has learned to bide her time.

Unless we misread what is going on within the United Nations, only Russia so far has any genuine realization of the fact of this new China. The rest of us—by which is meant, of course, the United States and Great Britain—regard China as a "potential" fact which may have to be reckoned with seriously sometime in a nebulous future, but which at present we expect to be able to placate and bend to our purposes by means of a policy which does not conceal its patronizing condescension. But China is no mere "potential" fact. She is a fact *now,* with immense—in truth, immeasurable—potentialities for the future. Already Chiang Kai-shek has gone to unprecedented lengths to dramatize her sympathy for India. By his concert with Nehru he demonstrates that she conceives herself the spokesman for "liberty for all Asia." If her internal divisions continue for a time, the day of reckoning which she will bring to Western imperialisms will be postponed for a little while, but for only a little while.

Russia reads the future, and she has determined to make a friend of this new China. Recent reports in *Time,* the first to be brought directly from central Asia since the outbreak of the war, tell how Russia has withdrawn from Sinkiang and Chinese Turkestan, voluntarily turning those once disputed territories over to Chinese rule. This at a time when Britain refuses so much as to discuss any future recession of Hongkong. Here is another evidence of the realism and far-sightedness of present Russian policy, for it will add greatly to Russia's strength to have a friendly bloc of such enormous size and population as China as her neighbor in Asia.

But if Russian policy toward China is clear-cut and imaginative, that of the other two powers in the Big Four is equivocal and hesitant. Great Britain apparently has not yet fully made up her mind whether she is ready to deal with China on terms of true equality. Certainly she is doing very little to win China's future friendship, and she is doing some things to endanger it. As for the United States, we think we want China's friendship. We have repealed our Chinese exclusion laws; our influence is reported to have brought about the Cairo conference. We have provided vast sums (most of them, to be sure, simply credits for undeliverable munitions) to finance the Chungking government through this war crisis, and we hold forth lavish promises of financial aid for China's postwar rehabilitation. But the crux of our future relations with China lies in our attitude toward imperialism. There we have not made up our minds. Our relations with Britain, France and Holland—contracting empires, but our traditional friends—make it hard for us to make up our minds. If we finally decide to make the war in the Pacific a crusade to restore white empires, we will inevitably thereby sacrifice China's faith in us.

In the book which he wrote just before his death, *America's Strategy in World Politics,* the late Professor Spykman of Yale warned against the threat of a Chinese post-victory militarism. Professor Spykman's alarm has seemed baseless to most commentators because China is not militaristic. It must be recognized, however, that China has as good a case for postwar militarization as any nation. If the United States, for example, needs huge forces after this war to keep a defeated and disarmed Japan down, how much more China! If we must have such forces to ward off possible aggressors, none within thousands of miles of our shores, how much more China! And China will militarize *unless* she sees coming into being that "new interdependent world of free nations" of which Chiang Kai-shek has spoken, in which "imperialism of whatever form" is ended. This can be prevented only if we put ourselves on the side of Asiatic freedom now. We must assure China now that we stand with her to liquidate the era of colonialism. That means that we must offer now a Pacific Charter which will proclaim liberty to all the Orient.

VERSE

Face and Stars

THE fabric night with woven stars
and planets tightly held in place
has draped the pillared universe
with patterns from unending space:
All time, which we divide in years
of light, is mingled now to trace
from pilgrimage this lovely look
of wonder on a human face.

KEITH THOMAS.

At the War's End

NOW let the earth go back to timber: let
The palace-margined shore return to sand,
And crumbling works, conjoined in ruin, set
Birth's miracle at work within the land.
No voice speaks in the forum—none shall rise
Where words have lost their meaning, and the ghosts
Who crowd the shattered stairway but devise
New signs from old, new patterns for old posts.
Farewell, today: what of tomorrow's part
In new-born hope, the premature child?
The earth springs to new beauty, but the heart,
Long-griped, beats out old measures, willful, wild.
Save for tomorrow all your bittered hope:
Tomorrow is a steep and upward slope.

GEORGE EDWARD HOFFMAN.

Sadism, Masochism and Theology

By Frederick D. Kershner

GEORGE BERNARD SHAW, in an article written for an English magazine a few years ago, retails with some caution the revolting circumstances attending the death of John of Leyden, the ill-fated leader of the Anabaptist insurrection at Munster in the early sixteenth century. Mr. Shaw recalls the fact that the Roman Catholic bishop of the diocese, who was compelled to be present at the execution of John, died of sheer horror the next day. All in all, the English playwright concludes that horrible as was the crucifixion of Jesus Christ it did not measure up to the shocking barbarity of the scene at Munster.

I

The history of human cruelty is one of the subjects we would all like to dismiss. It is not only a ghastly record in primitive periods, as for example among certain of the North American Indians who took a diabolical delight in torturing their prisoners, but it comes straight down through every stage of recorded civilization until we reach the present nazi concentration camps. I shall never forget a certain biography of Adoniram Judson, the first Baptist missionary to Burma, which I read in my early Sunday school period. The book described somewhat graphically the tortures inflicted in the Burmese prisons which Judson visited and where he himself was occasionally confined. The story was so diabolically vivid that half a century of experience has not served to eliminate it from a schoolboy's memory. Aside from the life of Judson, we had Fox's *Book of Martyrs* along with the family Bible and the almanac in our Shenandoah Valley home. No doubt Fox did exaggerate somewhat, but recent criticism of his text tends to prove that he was about as painstaking as the average historian in his efforts to secure the truth.

The simple fact of the case is that the sin of cruelty is one of the major blots upon human civilization. Arthur Schopenhauer did not overstate the case when he summed up the situation in a memorable passage in the fourth book of his *World as Will and Idea*. He says:

> If, finally, we should bring clearly to a man's sight the terrible sufferings and misuses to which his life is constantly exposed, he would be seized with horror; and if we were to conduct the confirmed optimist through the hospitals, infirmaries and surgical operating rooms, through the prisons, torture chambers and slave kennels, over battlefields and places of execution; if we were to open to him all the dark abodes of misery where it hides itself from the glance of colder curiosity and finally allow him to glance into the starving dungeon of Ugolino, he too would understand at last the nature of this "best of possible worlds," for when did Dante take the materials for his hell but from this our actual world? And yet he made a very proper hell of it. And when, on the other hand, he came to the task of describing heaven and its delights, he had insurmountable difficulty before him, for our world affords no material at all for this. Therefore, there remained nothing for him to do but, instead of describing the joys of paradise, to repeat to us the instruction given him there by his ancestor, by Beatrice, and by the various saints. [Haldane and Kent Translation.]

Why have people exhibited such fiendish cruelty in the past? It may be said that they have simply lacked imagination and therefore have been incapable of sympathizing with the sufferings of their victims. Doubtless this has been true in many instances, but it is certainly not the whole truth. The bishop whose overstrained imagination caused his death at Munster must have possessed a very different mental equipment from that of the fiends who tore John of Leyden's flesh from the bones with red-hot pincers. Surely an action of this kind calls for more than negative explanation. There is indeed great difficulty in finding any rational interpretation of cruelty. We can understand why people rob others, why they violate the canons of sex morality, why they slander their neighbors or sometimes kill them, it may be in order to secure their property or for other reasons; but why any human being should deliberately want to inflict pain upon another is essentially incomprehensible. Such an attitude might result temporarily from an outburst of anger, but reason dictates that it could not last long under such circumstances.

Reinhold Niebuhr's redaction of sin to pride hardly meets the requirements in this case. There is no conceivable reason why a proud person should be cruel, or vice versa. Other explanations of this apparently irreducible surd in human experience are no more satisfactory. The attempt to explain human diabolism as sheer animal inheritance is altogether inadequate. Animals are frequently cruel, as all students of the feline species are aware, but even at their worst the prehuman manifestations of barbarity are far less imposing than those which spring from the most cultured stages of later development. Many animals are not at all cruel, and those which are lack the studied fiendishness of human perverts. Obviously some more intelligible reason for this most lurid of all crimes must be discovered if we are not to leave the whole subject shrouded in hopeless mystery.

II

The explanation for at least the major part of human cruelty, though long delayed, has at last arrived. In 1814, just prior to the close of the Napoleonic wars, a French nobleman died, leaving behind him certain writings which eventually unlocked the mysteries of the Inquisition and the fancied diabolism of Tartarus. His name was Donatien Alphonse Francois de Sade, Count, popularly called the Marquis de Sade, and he had been born in 1740 of a rather uninfluential and secondary type of nobility. His 64 dissolute years had been comparatively uneventful. But for his fateful confessions he would have remained several degrees short of even the most insignificant form of immortality. His writings possess no special literary quality like those of Augustine, Rosseau and Amiel, but are perhaps more important on that account. Almost any good psychoanalyst will tell you that Augustine's *Confessions* are the work of a masochist, and that both Rousseau and Amiel were psychopathic to an extraordinary degree. Nevertheless, just because these literary geniuses

could write so well they failed to reveal the most important facts with regard to their true mental condition.

Count de Sade was not a genius and therefore knew only enough to relate the simple truth. As a result, his—shall we call them unconscious?—memoirs will probably turn out to be more valuable for the future happiness and welfare of the human race than the works of Augustine, Rousseau, Amiel and all the other great ones who have written self-confessions of one kind or another since the dawn of human history. The eccentric French nobleman does nothing more than retail rather clumsily the peculiar satisfaction which torturing people, especially the women he loved or thought he loved, gave him. We learn that to witness human suffering was the source of an exquisite thrill which dominated his entire being. Torture thus became a sort of perverted reversal of normal romantic experience.

The count appears to recognize the abnormality of his mental equipment and comments upon it. Certainly in delineating its ramifications and making clear to others the general type of neurosis involved, this debauchee put posterity tremendously in his debt. He may have appeared, and no doubt was, extremely cruel to many of those who came under his control, but he at least makes it possible for humanity as a whole to escape the horrors which individuals like himself have produced throughout the course of human history.

The Marquis de Sade, as he was ordinarily styled, wrote a number of plays, immoral in tone but worthless in quality, and it is said that he presented one of them, *Juliette,* to Napoleon I. The emperor, although not impeccable in such matters, seems to have remanded the roué to the Bastille, where he belonged. Eventually de Sade ended his days in an insane asylum, after having narrowly escaped more strenuous punishment for his crimes. The scientific value of his revelations was not at first recognized, but with the development of the work of Sigmund Freud and his associates de Sade came into his own. Sadism, as it came to be styled, was recognized as a definite neurosis and as a rational explanation for much human behavior which had previously no intelligible basis.

Along with sadism, or the practice of cruelty for the sake of enjoying an abnormal emotional satisfaction, investigators in this field discovered a companion neurosis, to which de Sade refers in his writings but which was delineated much more extensively by an Austrian playwright and novelist named Leopold von Sacher-Masoch, who was born in 1835 and died in 1895. This mental twist, now popularly designated "masochism," is simply sadism wrong side out. Instead of inflicting torture upon other persons for the sake of securing a certain type of emotional thrill, the masochist derives the same satisfaction from being tortured himself. He or she (for women are subject to the same perversion as men) wants to be beaten, even to be tormented in the most cruel form, and derives keen pleasure from such experience.

Sometimes sadism and masochism are present in the same individual, strange as the combination may appear, and not infrequently they are combined with other mental derangements, especially paranoia. Dr. Brickner, in his volume entitled, *Is Germany Incurable?* calls attention to the fact that paranoics are frequently sadists, and vice versa. The influence of paranoia upon the problem of human sinfulness, as it is ordinarily styled, is however quite another question from the one that we are now considering. It constitutes an additional element in the total field, as readers of books like those of Dr. Brickner will readily recognize. For the present we must consider only the enormous area presented in the sadistic and masochistic neuroses.

III

Bertrand Russell, in an address which I heard him deliver several years ago, remarked that an enormous amount of cruelty must have gone into the theological dogma of an eternal hell. Mr. Russell was no doubt correct in this analysis. The earliest conception of eternal torment goes back to the cloudland of antiquity. It is present in the idea of Tartarus in the Greek mythology, but it may be questioned whether many Greeks took the half whimsical torments of Ixion, Tantalus and the daughters of Danae at all seriously. Among the Eastern peoples the Assyrians were notably cruel, and so were the Persians, at least upon occasion, and certain of the more distinctly Oriental groups. The ancient Egyptians and the Hebrews, along with the Greeks, were exceptionally free from sadistic monstrosities.

Dr. Wilhelm Steckel, in his monumental work on *Sadism and Masochism,* translated by Dr. Louise Brink and published by Horace Liveright, Inc., in this country, calls attention to the poet Gorki's analysis of Russian cruelty. Gorki says that the Russian peasant is not naturally more inhuman than the common folk of other countries, but that habit and education have produced a certain insensibility to physical suffering, which under the right sort of training will disappear.

In this connection, it may be remarked that Dr. Steckel, following Jung and Adler rather than Freud, believes that the will to power even more than sex emotion dominates many sadists, and especially those who are also paranoics. The person who tortures another wants to exercise his power over him, to trample him under foot as it were, and to gloat in his superiority. No doubt this is true in many instances, but it certainly does not cover the whole field. The abnormal emotional thrill which the sadist derives from torturing his victims is something quite different from the mere sense of exalted domination. Dr. Steckel's work, however, is exceedingly valuable in its analysis of individual case histories and for the conclusions which this eminent scientist reaches from his long clinical experience.

In the period between the Old and New Testaments the dogma of eternal torment entered the field in Hebrew literature, although it is not to be found in the Old Testament proper. The book of Enoch and other similar productions convey the idea, which however was not generally accepted by the Hebrew population as a whole. Miss Lily Dougall and C. W. Emmet, in their monumental work, *The Lord of Thought* (Doran, 1923), have outlined the progress of the conception in the period immediately preceding the New Testament era. Greek-Christian

theology is practically free from the obsession; but the Latin theologians, and especially Augustine, stamped it definitely upon the Western church.

Partly as a result of this fact the Middle Ages became an orgy of sadistic horrors, the like of which was never witnessed before or since in human history. The Inquisition, with its diabolical torture-chambers, furnished the classical illustration of the degeneracy of Christian morality at this point. But we must also remember that Servetus was burned over a slow fire and that even the Puritans of New England treated Giles Cory in a rather inhuman manner. It has not been many years since torture as a means of securing evidence was eliminated from civilized procedure, and there are some indications that it still survives even in this country under the name of "third degree."

As for our theology, many millions of human beings still believe that the God of all the universe is essentially a sadist, and that he torments his creatures in flames or otherwise world without end. If anyone objects that the nerves which cause pain will eventually be consumed or become insensible to suffering, so great an authority as St. Augustine is ready with the reply that the omnipotent power of God, which can accomplish many things impossible for human beings, can be depended on miraculously to renew the capacity for pain so that the condemned will have no chance to escape from the terrible fate which has overtaken them.

Assuming that the God and Father of our Lord Jesus Christ is not a sadist, we are compelled to admit that much cruelty exists in this world, and there is, therefore, a possibility that it may continue in the world to come. Satan is no doubt a sadistic being, and if he exists and rules in any section of the universe, the traditional hell cannot be regarded as a figment of the imagination. In this connection it may be remarked that atheism is the most terrible of all philosophies since it leaves the field open for every kind of monstrosity in the universe. Only theism, which is a belief in a good God, can guarantee eternal sanity and peace.

IV

What shall we do about the problem of cruelty in this world now that we understand at least something of its origin and nature? Obviously we must insist upon laws and community regulations which will prevent people with sadistic tendencies from becoming wardens or keepers in our penal institutions or from occupying positions of control over other human beings in hospitals and similar establishments. Sadistic doctors and nurses should be ruled out, no matter how competent in other respects. People who possess this unfortunate mental equipment should be brought to understand its danger and to seek to overcome it by every means in their power. Only by practicing the utmost vigilance and by a clear appreciation of all of the factors involved can we eliminate one of the worst of human scourges and perhaps the most diabolical in the long list of earthly transgressions.

The Future England

By Oswald Garrison Villard

WHAT is the future England to be? Oliver Lyttleton, minister of production in the British cabinet, and the South African prime minister, Marshal Smuts, have both recently given their views as to how England will emerge from this greatest of wars. One is an old-fashioned Conservative; the other regards England as does a man who first fought against her in one war and then became not only a loyal and ardent supporter of the empire but for more than thirty years one of its outstanding, often liberal, statesmen and head of a great commonwealth.

Both of these leaders have one belief in common: both see England emerging from the struggle with greater power and influence than ever before. In that portion of his address which has been cabled to this country, Mr. Lyttleton stresses the coming British military strength. Marshal Smuts declares that, after the war, there will be a Great Britain "with a glory and an honor and a prestige such as perhaps no other nation has ever enjoyed in history, recognized as possessing a greatness of soul that has entered into the very substance of world history. But from a material economic point of view she will be a poor country. She has put in her all. The British empire and the British commonwealth remain as one of the greatest things of the world and history and nothing can touch that."

Mr. Lyttleton leaves history alone, but declares that Britain will come out of the war as "a great military power," in control of an empire "even more closely knit" than ever. The military art, he declares, must be held in higher esteem in the empire than before and it "must accord soldiers, sailors and airmen a better place in the state than in the past." He has also learned that England must "not again ask a foreign secretary to make bricks without straw, peace without an airforce, keep neutrals neutral on a diet of defeat, and bombard aggressors with paper."

More Glory to the Empire

The prime aim of Conservative party policy, Mr. Lyttleton reports, is to strengthen the empire: "The party takes a strong stand . . . we are proud of our imperial mission and confident that we can fulfill it to the advantage of all peoples. We must look to progressive improvement of those peoples' lives, but they must have security and be defended. It is a farce to talk of self-government for a country if it cannot defend itself, or if we cannot defend it." There you have the England of old coming

out of this struggle without having learned anything. Not one word about ridding the world of armaments, not one word about universal security, not one word about a world police force, not one about a league of nations, not one about helping England's native subjects to self-government—they cannot protect themselves!

No New World

Yes, there is one domestic step forward. Mr. Lyttleton avers that when the last shot is fired England will organize its internal life with the government "in control of business, industry and social security for the benefit of all." That is stealing the Labor party's clothes with a vengeance and sounds amazingly like the socialism the Conservatives have heretofore been so ready to denounce. But as for a new world, Mr. Lyttleton's party will have none of that.

If there is any American soldier who thinks that he is helping to end the era of war and armaments by his sacrifice, he had better not read this speech. Nor must China look to it in the hope that it will win back Hongkong, nor any Asian people seek encouragement if they would be their own masters. "The empire will be even more closely knit" than ever before. That is the picture that this member of the British cabinet holds out to Americans as the outcome of their efforts to save England from its foes—business as usual, at the same old stand, on the same old terms. Others may talk about freeing the world from fear and from tyranny. Oliver Lyttleton has not been driving British workers to produce as never before for any such absurd altruism.

The Vision of General Smuts

So let us turn to Jan Christiaan Smuts. He certainly would never be guilty of anything like that. But when we reread his address to the Empire Parliamentary Association and have passed beyond that eloquent tribute to the empire, what do we find his forecasts of its future to be? Well, he has discovered that the greatest human calamity has "taught us not only that idealism is not enough and that universality is not the solution for our security problem, but it has also taught us that we cannot get away from the problem of power"! He continues:

> That is where this greatest war in history had its origin. We have found that all our idealism, all our high aspirations for a better world and a better human society, stand no gnost of a chance unless we reckon with this fundamental factor. . . . Peace not backed by power remains a dream.

Hence General Smuts is convinced that in any new organization to preserve peace for the future we must "give a proper place to leadership and to power." Who is to exercise that leadership and power? He leaves us in no doubt where he stands:

> To my mind that can be done much more effectively than in the covenant of the League of Nations by giving a proper place to the three great powers now at the head of our United Nations. Great Britain, the United States and Russia now form the trinity at the head of the United Nations fighting for the cause of humanity. . . . These three powers must retain the leadership in war and in peace and be responsible in the first instance for the maintenance of security and for the preservation of world peace, and this primary responsibility will not be affected by any duties resting on the rest of the United Nations.

So there we have the verdict of this South African liberal who at the end of the last war produced a plan for a league of nations which was better than the one actually adopted. Now he finds that this is not to be the American century or any other nation's, but that it is to be equally shared by the Great Three. They are to dominate and the other United Nations may tag along behind. As for France, "France has gone and will be gone, in our day and perhaps for many a day. Italy has completely disappeared and may never be a great power again. . . . Germany will be written off the slate in Europe for long, long years, and after that a new world may have risen."

Russia and America

As for Russia, the marshal says: "Russia is the new Colossus in Europe, the new Colossus that bestrides this continent. . . . You will have Russia in a position that no country has ever occupied in the history of Europe." That at least is realism—some understanding as to who will control Europe when this war ends.

And our country? The marshal admits that while England will be crippled materially the United States will have "enormous assets, with wealth and resources and potentialities of power beyond measure." He realizes that many people look to a union, or a closer union, between England and ourselves as the "new path to be followed in the future." But he is too wise to accept that. He desires close Anglo-American collaboration in the future, but not too close, oh no. He sees that if the two countries were pitted "against the rest of the world, it would be a very lopsided world. You would [thus] . . . stir up international strife and enmity which might lead to still more colossal struggles for world power than we have seen in our day." So he cheerfully returns to his "trinity," apparently secure in the belief that while the rest of the world would not stomach government by two of the trinity, it will happily accept complete domination by all three.

'Explosive Stuff'

But here, on second thought, a sudden doubt assails him and leads him to what he calls "explosive stuff." After all, it seems, there is something wrong with the trinity, because two of the partners will have immense power and resources and England will be "weak in her European resources in comparison with the vast resources of the other two. An unequal partnership, I am afraid."

But that weakness does not daunt this wily old Boer. He has a remedy for it, a stroke of genius. It is, briefly, that there should be a much closer union between England and those small western European democracies "which are entirely with us in their outlook and their way of life and in all their ideals." "Should not England," he continues, "cease, as Great Britain, to be an island?" He cannot see why the smaller democracies which have now learned the lesson of their insecurity should not look at England across the Channel and say: "We choose that grand company for our future in this dangerous world." Will you walk into my parlor, said the spider to the fly. When all the little democratic flies are safely in the web, why then the trinity will be complete, equal and indivisible, all on a par, and able to rule the universe, world

without end, guarantee peace to all and make every potential rascal behave.

It does not detract from the brilliance of this Smuts plan that about the same time a Frenchman now in this country, Henri de Kerillis, a member of the French Parliment, set forth the same plan (couched in French terms) to a New York audience, for the old marshal declares that this "explosive stuff" has "repeatedly floated before my mind." That plainly gives him priority.

The Spider and the Flies

And so does the fact that since M. de Kerillis' web is France and not England, his is obviously an inferior product. Has not the marshal pronounced France dead for a long time? So why talk about *its* being the proper rallying point for these suddenly-prized, little democracies? People don't rally around a corpse. If Belgium and Holland and the Scandinavians, too, know what's good for them they will play ball only with England and for keeps. For, as will have been noticed, our South African hero has also no time to waste on international police forces, or international security leagues, or disarmament of the Great Three. The England of the future will be bigger, better and militarily more powerful than ever before, and able, if needs be, to take on either of its partners in conferring the millennium on a grateful world. What if both the others should turn upon the English and their greatness of soul embalmed in the very substance of world history? Surely, by that time, in the new world to come another colossal country which the marshal never even mentioned—China—may have reached a point where it will have a sobering influence upon the new Russian Colossus of Europe and thus balance the scale again.

So there we have the picture of the future of England as seen by two of her elder statesmen! If there are those who may be dismayed by it, let them not be afraid. If there is one thing true about such great wars it is that the power of those who run them does not long survive. The men who will run the oncoming world, who will decide what our own country is to be and what the future of England and France and Germany and Russia, are not yet in sight. They are probably still in the ranks with very different ideas as to what they wish the new world to be. Then there are the imponderables which no one can foresee. Nature, too, may take a hand. And there is Providence. . . .

'Against Oblivion'

EDITOR THE CHRISTIAN CENTURY:

SIR: All who know the story of Keats will honor the name of Joseph Severn, the loyal and tender friend who went to Rome with him and nursed him in his last sickness, in whose arms he died so quiet that his friend still thought he slept. For those days and nights of his vigil Joseph Severn lives, when so many of his generation with greater title to fame are forgotten.

But how much he deserved to be remembered I did not know till I read *Against Oblivion,* a book recently published by Sheila Birkenhead. She takes note of the fact that Severn lived 58 years after the death of Keats, and shows how for himself he deserves to be remembered. If for nothing else we should love this "rather short, rubicund, serenely beaming person" whom John Ruskin came to know in Rome, and pronounced unique, because in everybody he met Joseph never saw anything except the best. What other people got angry about he saw as only a humorous part of the nature of things. They were all going up to heaven somehow.

This is a picture which I should not like to have missed. The writer has caught the spirit of that life and the circle of famous people in which Severn found himself. It is not a mosaic of extracts from diaries and letters. It is a unit which "pleads against oblivion," and not in vain.

It was Shelley who gave the title to this book. When he published his "Adonais," one of the most moving of elegiac poems, he sent a copy to Severn. In it Severn found these words: "Keats was accompanied to Rome and attended in his last illness by Mr. Severn, a young artist of the highest promise who, I have been informed, almost risked his own life and sacrificed every prospect to unwearied attendance upon his dying friend. . . . May the unextinguished spirit of his illustrious friend animate the creations of his pencil and plead against oblivion for his name."

There are many reasons why such a man should escape oblivion. But it will still remain his first claim to be remembered that he traveled to Rome with his friend whose health was sore stricken, lived with him, cared for him, read to him Jeremy Taylor on *Holy Living and Holy Dying,* comforted him with his own Christian faith, went with all that was mortal to the cemetery as the day dawned, and laid him beneath the shadow of the pyramid, "the proud tomb of a Roman dead for 1,800 years."

To the end of his days, 58 years after, Severn was remembered and loved for his long vigil. (He had not slept for nine nights when Keats died.) Men might see a gifted artist, a kind and rubicund man who liked everybody, even a man who had all manner of difficulties which he faced with the formula that "the future may turn up some good fortune." But all the time they were thinking of that hour in his youth when he showed what manner of man he was once for all.

Perhaps such a story is recorded for our comfort and instruction. This man was rewarded—and he valued the reward—for his impulse, which had "play unstifled." He did not give his devotion to a famous poet but to one whose name it would seem "was writ upon water." But he was caught up into the glory which later came to his friend. I wonder if such a story is designed to be taken not as a rare exeeption in a cold and forgetful world but as a hint of another plot which is always proceeding, though for the most part hidden.

Ever yours dreaming,

QUINTUS QUIZ.

JANUARY SURVEY OF BOOKS

Neither Myth Nor Propaganda

THE RUSSIAN ENIGMA: AN INTERPRETATION. *By William Henry Chamberlin. Charles Scribner's Sons, $2.75.*

ANY WRITER on Russia needs to be searched for bias before his book is evaluated. Take any book by Anna Louise Strong, Albert Rhys Williams, Maurice Hindus, Walter Duranty, Eugene Lyons, Harry F. Ward, the Webbs or the Dean of Canterbury and it is important to know the author's premises and predispositions before you can form an intelligent judgment as to the worth of his book. The same goes for William Henry Chamberlin. Chamberlin lived in Russia a long time. He has written on Russia again and again. He (and his Russian-born wife) read widely and constantly in Russian literature. But before you can make up your mind about Chamberlin's new book on Russia you need to know his bias.

For he does have a bias. Every writer—even a writer of encyclopedia articles—has a bias. Chamberlin's bias is of a sort that should be of great interest to churchmen. For if I read Chamberlin correctly, his bias is this: he believes in the reality of the moral law. He believes that the moral law applies to nations as well as to individuals, and that it cannot be broken with impunity. He believes that under the moral law ends do not justify means, and that figs do not grow from thistles. He also believes that under the moral law whatsoever a man or a nation or a social order sows, it reaps. That's Chamberlin's bias. That is the bias which distinguished the man who wrote *Russia's Iron Age* in 1934 from the man who wrote *Soviet Russia* in 1930. There are still glimpses of this bias to be caught in the pages of this newest book.

However, taking this bias into account, this is a remarkably objective book. It is the book of a man who has been disgusted by the books, the magazine articles, the lectures and the movies of those who insist on painting Stalin and the Soviet Union either all white or all black, and has set out to prove that a judicial balance can be attained when writing on that highly controversial land. And he has succeeded. This is neither myth nor propaganda; this is an interpretation of contemporary Russia as near to the realities as one has any right to expect from a journalist who writes without the advantage of a long-time perspective.

What will you find if you read Chamberlin's book? Well, you will of course start with Winston Churchill's description of Russian policy as "a riddle wrapped in a mystery inside an enigma." Then you will find Chamberlin stripping back the enfolding layers of that enigma, artichoke fashion, beginning with five chapters of as impressive a historical summarization as I have read in a long while. After that comes a chapter on Stalin; not a definitive portrait, to be sure, for the materials for that are not now available, but a credible one. Then chapters on the working of the Soviet political and economic machines, on the controlling factors in Soviet foreign policy, on the purges (factually superb; interpretatively less so), on the war. A final chapter ventures into restrained prophecy concerning "Russia in the Postwar World." There are more than three hundred pages dealing with these subjects, and not a wasted page among them.

Perhaps the most important thing Chamberlin has to say in this analysis is that Stalin's postwar Russia is much more likely to provide international difficulties as a nationalist than as a revolutionist state. "On one issue that has agitated public opinion abroad," he writes, "there is probably less to be feared from Stalin's Russia than has been generally assumed. A Communist party that is taking on more and more the functions and psychology of a combination Rotary club and National Association of Manufacturers, under Soviet conditions, is not likely to be a torchbearer of international revolution. In this respect Russia under Stalin will most probably be an easier partner in international dealings than Russia under Lenin. On the other hand, the new Russia that is emerging before our eyes is brimming over with nationalist pride and self-assertion. When it is a question of strategic frontiers, of strictly Russian national interests and prestige, Stalin may be a harder bargainer than Lenin." Before you write your next club paper on the future relations of the Big Three, that will bear thinking about.

PAUL HUTCHINSON.

The Religion of Pascal

THE CLUE TO PASCAL. *By Emile Cailliet. Westminster Press, $2.00.*

THE STORY of Pascal is a story which never grows old. We enjoy it more with each narration. Like the life of Kierkegaard, it is full of greatness. We are fascinated as we read again that at eleven Pascal was already writing a treatise on sounds in vibrating bodies, that at sixteen he wrote a paper on conic sections which won the applause of the Parisian mathematicians, that at nineteen he constructed a machine for arithmetical calculations, that he next astounded the world with his investigations of atmospheric pressure and then discovered the principle of fluid pressure, now known as Pascal's law.

That same man was to see his horses plunge one day into the Seine and himself and his carriage marvelously saved, suspended on the river's bank. He was to see his learned father die and his beloved sister Jacqueline enter Port-Royal. Having known the pleasures of science and the intellect, he was to try in Faustian fashion the pleasures of "the bourgeois mind." But God had taken too firm a hold upon him to let him go so easily. Pascal began to think in terms of his famous argument, "the wager": if a man must gamble, let him gamble on eternal life where he has nothing to lose and an eternal good to gain.

Under the inspiration of his Jansenist teachers, he turned from the emptiness of secular life to the fullness of biblical life. With the same thoroughness with which he had studied mathematical and physical phenomena, he now investigated Scripture. It was in his thirty-first year, while he was meditating on the seventeenth chapter of John, that that great mystical experience came to him which was so central in his life that its record was found sewed inside his doublet at his death. And what was that discovery? The God of Abraham, the God of Isaac, the God of Jacob, not of philosophers and scholars. The God of Jesus Christ. "We keep hold of him only by the ways taught in the Gospel. . . . I will not forget thy word." If man is to discover God, he must seek God where God has chosen to reveal himself. He makes himself known not through the reasoning of scholars but through the lives of inspired men and supremely through the life of Jesus Christ.

The "clue to Pascal," according to Professor Cailliet, is the influence of the Bible upon the author of the *Pensées* and the *Provincial Letters*. Here is a man passionately in love, as eager in his search for divine truth as he once was in his quest for mathematical and physical knowledge. He has made a great discovery: "The rich man rightly speaks

of wealth . . . and God rightly speaks of God." And he has made a second great discovery: that in all his revelations of himself, God is hidden, and that therefore only the man who has eyes to see and ears to hear will see and understand. Here is no dead system of scholastic apologetics but an awakened heart speaking to awakened hearts.

Emile Cailliet has given us an excellent introduction to Pascal. We are glad that this is but the forerunner of a more extensive work to follow. Those already familiar with Pascal will wish for a completer treatment. Dr. Lowrie, in his Kierkegaard studies, gave us the major treatment first, the large hole for the cats, and the smaller study second, the small hole for the kittens. Dr. Cailliet has reversed the order.

Although a short work, it is very scholarly. But at no point does the scholarship obtrude itself. This French author has written as his people write, simply, clearly, beautifully. At the same time, the student will find a mine of Pascalian lore in the appended notes. We await with interest the volume yet to appear.

FREDERICK RIKER HELLEGERS.

Harvest of the Years

A CERTAIN MEASURE. *By Ellen Glasgow. Harcourt, Brace & Company, $3.50.*

THIS BOOK is a collection of essays, written by one of our wisest and shrewdest contemporary American novelists, as prefaces to the different volumes of the Virginia edition of her works. They present not only a brilliant exposition of Miss Glasgow's theories of the art of fiction, but they give us also a clearer insight into the life of the artist and the way in which she develops her characters and plots from her direct and indirect experience of life. Her lucid explanations may not be of great value to the creative writer, but for the student of literature and reader of fiction they cast an illuminating ray. They are seasoned with penetrating comments on literature in general and enriched with significant autobiographical details.

The author is one of our authentic realists, a seeker after truth, but one who has eschewed the lurid and sensational, who recognizes her own limitations and abilities with dignity, modesty and sincerity, but who believes in the importance of her work as an attempt to create life and to reflect the movement and tone of her age. One of her most salient traits is her affinity for the comic spirit that broods indulgently over the folly of our overheated activities and smiles with faint, amused irony, although keenly sensitive to the tragic meaning of existence.

Miss Glasgow has taken as her especial province the cultural and social history of Virginia from about 1850 to the present day, but her novels cover a much wider field than the Old Dominion. There is nothing provincial about them. They offer a sympathetic and tolerant picture, objective and ironically restrained, of human nature in its strength, weaknesses and foibles. Now with detachment and candor the author explains the inception of the successive novels, interprets her purpose and methods, and judges dispassionately her achievement. The effect on the reader is profound. Here he can follow the processes of artistic creation and see how fragments of actuality are transmuted by the creative imagination into entities of reality. The skilled and reflective writer lifts transient humanity from "the flux and reflux of material disintegration" into an invisible empire and gives it a garment of permanence.

The genuine novelist needs to be a composite of scientist, philosopher and artist, and Miss Glasgow has succeeded in blending these three. She reveals a sensitive, objective manner of observation, an intuitive understanding of human motives and a power of restrained synthesis and beautiful rhythmic expression.

The author's intention, she tells us, has been to show the "rise of the middle class as the dominant force in southern democracy," and she has documented her work both from history and from experience. She has also read widely in the history of literature and in criticism and she tells us of various literary and philosophical influences that have affected her work; but, best of all, she has introduced us to her own philosophy of art. Like Heine, Miss Glasgow has been a brave soldier in the warfare of humanity. She well says: "I have tried to take the longer view. I have put my faith in ideas; I have examined life, not from a remote angle of vision, but in the flesh, and with the pulse of the living. Always I have attempted, it may be unsuccessfully, to condense the results of experience and insight into a settled philosophy. To the imaginative artist, emotions, and even ideas, may be inconsistent in relation to art, but the truths of philosophy must, in a certain measure, be confirmed by the intellect."

This reviewer wants to express a deep feeling of gratitude to the author of these essays. He recommends them without reservations, and hopes that some inquiring spirit may be led through them to a better acquaintance with this American artist.

LEE E. CANNON.

Putting the Ego in its Place

IN SEARCH OF MATURITY, AN INQUIRY INTO PSYCHOLOGY, RELIGION AND SELF-EDUCATION. *By Fritz Kunkel. Charles Scribner's Sons, $2.75.*

FRITZ KUNKEL, a psychiatrist who came to this country from Berlin after the establishment of Hitlerism, here gives an intimate and educational view of the necessity of the practical combination of religion and psychology. Kunkel does not belong to the Freud and Adler school, according to which the religious point of view can be approached only in a far perspective and at its outskirts, and he is convinced that the older kind of depth psychology "fails to understand man's futile and dangerous position." Instead, Kunkel takes his start from the point of view of the Christian faith. Facing the conditions of Western civilization, Kunkel warns us to use psychology not as a substitute for religion but only in order to support, elucidate and correctly apply the ways of religion.

The three parts of the book deal (1) with the necessity of connecting religion with psychology, (2) with an "outline of a religious psychology," and (3) with depth psychology in self-education. The author describes the task both of the psychologist and of the religious leader as being to make understood the two egos, or rather the one real self and the many egos with contradictory egocentric philosophies. To reach this aim, he says, a psychology must be religious in principle. According to this claim Kunkel has elaborated a religious psychology which entertains friend-neighborly relations to the psychology of C. G. Jung, with the peculiarity that Kunkel sees egocentricism as the chief foe of the truly human soul, idolatrism being a dangerous second to it. Concerning this point the question may be raised whether it is in harmony with the facts to say that "the idolater is not egocentric at all," since in many cases, if not always, the idol is just a projection of man's wishfulness.

The discussion of egocentrism and idolatrism is highly instructive. Kunkel tries to show that private and group

egocentricity can throw its poisonous cloak over everything. Ultimately the reader is led to the proposition that suffering, evil and character difficulties "will continue and will increase until mankind finds the religious solution." The pastor who is willing to minister to his congregation without any consideration of his ego, but with the intention of edifying the real selves of those entrusted to him, will derive great benefit from this book. He will find a treasury of wise counsel and salutary precepts, and sound optimism about the future of mental development. The author sees the egocentricity of our generation already shattered. He vaticinates that the solution of our big problems will emerge from the synthesis of collectivism and individualism as a unity of brotherhood and individual responsibility. A hundred questions that arise out of ministerial practice as well as out of daily life will be answered when the reader carefully deliberates upon Kunkel's explanations.

CARL E. BETH.

Catholicism and the Negro

THE RACE QUESTION AND THE NEGRO, A STUDY OF THE CATHOLIC DOCTRINE ON INTERRACIAL JUSTICE. *By John LaFarge, S.J. Longmans, Green & Company, $2.50.*

HISTORICALLY American Catholicism has made surprisingly little progress in its effort to convert the Negroes of this country to "obedience to Rome." Although there are said to be 20,000,000 Negro Catholics in the world, only 300,000 of them are found in the United States, where there were 12,865,518 members of the race in 1940. But many Catholics have come to feel that this is a situation which demands the early attention of the whole church. Chief among them is the author of this carefully written volume, which is intended to provide the intellectual basis for large-scale action to win American Negroes to Catholicism.

Father LaFarge is well equipped to write this book. He is the executive editor of the influential Jesuit weekly *America.* Much of his early ministry was spent in close association with Negroes and with Catholic leaders who were concerned with their welfare. In 1937 he published the first edition of this book under the title, *Interracial Justice.* A year later he went to Rome and was given the highly regarded privilege of a private conversation with Pope Pius XI. He refers in this book to the pontiff's approval of the first edition and to his emphatic denunciation of racism as "the supreme evil," together with nationalism, of our day. Since then he has expanded his association with those persons and organizations of American Catholicism which are most concerned with interracial justice. He has also pursued his study of the issue which has become, next to the war, our greatest national problem. As a result, he has rewritten large sections of his book and has introduced several new chapters.

Until the American hierarchy chooses to speak for itself on the race issue and to define the policy of the church toward it, this book will probably stand as the most important and influential Catholic pronouncement on the question. Since the earlier edition was used in officially sponsored classes in Catholic educational institutions and Catholic Action groups, it is safe to predict that the present volume will also enjoy a similar use, probably on a wider scale. For this reason, as well as because of the competency of the author to deal with his difficult subject, it deserves careful study by Protestants.

Father LaFarge writes in faith. "I have not so much tried to persuade people to walk on a certain road," he says, "as to show them the road on which I am convinced they are sooner or later going to walk." That road is built on the bedrock of scientifically demonstrated fact. At the outset he confesses that he interprets the meaning of facts through the "doctrine of human rights, in the light of a spiritual and theistic concept of human destiny." To him interracial peace is to be achieved not by a mere adjustment of pressures, but by "a positive construction in the moral order." He holds that the Catholic Church "does not admit that any moral problem is beyond solution. . . . For when religious men lose confidence in the power of moral principles to effect good in the world, the immediate and terrible result is that force and violence are called into play to solve the social evils that can no longer be endured. . . . To declare a moral problem hopeless is to declare the bankruptcy of human society."

The author is thoroughly conversant with modern anthropology. He brings this knowledge to bear in his discussion of the difficulty of defining race and in his examination of the facts of racial differences. He then reveals great skill in summarization in his presentation of the facts about the present status of the Negro, including his position in the Roman Catholic Church. Holding that "there is not one race question for the North and another for the South," he then describes the causes and the consequences of Negro migration in wartime. This important chapter ends with a plea for careful study of the social, economic and religious background of the people who are now everywhere on the move in an effort to better their condition.

The most important section of the book is that contained in the forty pages on doctrine. It represents the ablest summary this reviewer has seen of the relation between the Christian doctrines of human rights and the unity of mankind on the one hand and the race issue on the other. A most valuable subdivision is that devoted to the pronouncements of the popes and other dignitaries of the Roman Catholic Church on the matter. On this foundation he takes nearly a hundred pages to analyze the issues of security, economic opportunity, segregation, race prejudice, social equality and intermarriage and the world outreach of racism. On the question of intermarriage, he says: "The writer has found no evidence to the effect that the establishment of friendly, just and charitable relations between the Negro and white groups encourages any notable tendency to intermarriage. Such indications as there are seem to point in the opposite direction: that in proportion as the pressure of fear and insecurity is removed from the minority group and its status raised by education and improved welfare, spiritual and temporal, the better opportunity is afforded to its youth to find suitable life partners within its own numbers." The final section of the book deals with such solutions as those which are offered by education and by the action of the church.

From this book it is possible to see how formidable is the aggregation of forces which the Catholic Church is marshaling to win Negro America to its allegiance. The fact that its emphasis is squarely based on social justice and on the equality of races within the church is important. But this volume also shows that further decisions must be made within the church before that effort can hope to succeed on a large scale. The American hierarchy regularly wrings its collective hands over the needs of the Negro race and the iniquity of the agitators who capitalize on Negro disabilities. But they do little else. In this book Father LaFarge provides the key by which one may know when the hierarchy decides to yield to the pressure from the pope and seriously undertake to win Negroes to Catholicism. This will happen when it begins to educate a Negro priesthood. Father LaFarge points out that today there are only sixteen Negro priests

of the Roman Catholic Church in this country. He does not comment on that figure, but comment is unnecessary.

HAROLD E. FEY.

Five Sides of One Gospel

CHANGING EMPHASES IN AMERICAN PREACHING. *By Ernest Trice Thompson. Westminster Press, $2.00.*

THIS BOOK is evidence that there is no more interesting history than biography well done. Professor Thompson says that in these Stone Lectures at Princeton he tried to "consider the life and labors, and especially the theological or ecclesiastical significance, of five men who to an unusual degree reflect, or have helped to determine, important trends in the American pulpit." Great preaching, he holds, reflects its own age and stems from the preacher's experience of felt need. Hence he tells "the human story" of "the personal experience back of the Gospel which is proclaimed," and does it with a refreshing directness. The result is an unassuming volume that comes very close to being one of the best over-all views of changing emphases in American religious thought as well as preaching.

Few will doubt the significance of the preachers selected—Horace Bushnell, Henry Ward Beecher, Dwight L. Moody, Washington Gladden and Walter Rauschenbusch.

Bushnell and Beecher represent those who traveled the long road from the precise intellectualism of the later New England theology to the liberalism that found its roots in human experience. Bushnell, wearied by the effort to "dig out a religion by my head," learned, with the help of Coleridge's *Aids to Reflection,* that religion "begins and ends with the heart." He taught a generation of thinkers for whom the contemporary "acids of modernity" had made religious faith and intellectual integrity incompatible how they might retain both. The great doctrines, he held, were addressed to "feeling and imaginative reason." And many who turned in dismay from the rationalistic theological isms of the day thrilled with Bushnell in proclaiming "the grand poem of salvation."

Beecher, by some judged the greatest pulpit orator ever to appear in America, reflects the popular revolt against Calvinism. As the son of his father (Lyman Beecher) he learned as a youth the "theological technicalities" of the numerous Calvinistic parties of the day, with the result that he graduated from the seminary "sick . . . of the whole medley," despising and hating "this abyss of whirling controversies." Release came through an experience from which he emerged convinced that God "was not furious with wrath toward the sinner, but pitied him." Thereupon he threw theology overboard and preached the love of God. Thereafter his heart throbbed with that of his generation, and he gave voice to the changing thoughts of thousands. He accepted the theory of evolution; he shed belief in the Bible as "an infallible standard of belief" and in eternal punishment. In 1882 he held up the doctrines of the Westminster Confession as "extraordinary specimens of *spiritual* barbarism," and for many religious people Calvinism was finally buried.

Moody represents above all "the high tide of revivalism"—Moody, who lumbered on to the religious scene with more handicaps than any other outstanding religious leader of the century. This small-town boy's cultural background was almost nil. He was uncouth in appearance and manner, unlearned, almost illiterate. But he had sincerity, zeal and absolute consecration to God. After a second conversion experience in 1872 he entered what he called his "period of power," and friends estimated that his revivals reduced the population of hell "by at least a million souls." So intent was he upon the work that he remained almost oblivious to the currents of thought about him, and his doctrine prevented him from working directly for the betterment of social conditions.

In this he differed greatly from Gladden and Rauschenbusch, the former representing "the development of the New Theology," and the latter "the challenge of the Social Gospel." Gladden's life epitomizes the changing emphases illustrated in particular in the lives of the other men considered. In him we see the development of American liberalism from seeds sown by Bushnell, the reaction against Calvinism illustrated by Beecher, the passing of the oldtime revivalism of Moody, and the beginning of the social gospel whose mature development is seen in the work of Rauschenbusch.

Rauschenbusch, who was begged by a young missionary to "dismiss these social questions" and give himself to "Christian work," could not dissociate the two, and became by common consent the clearest and most compelling voice raised in advocacy and exposition of the social gospel.

But the most suitable review of this book would probably be an exhortation to procure it and read it. Be you layman, minister, specialist in church history or student of American culture, you will find it profitable. Here I am reminded of what Cotton Mather says of John Eliot: "His way of *Preaching* was very *plain;* so that the very *Lambs* might wade into his Discourses on those Texts and Themes wherein *Elephants* might *swim.*"

SIDNEY E. MEAD.

Empire of the Islands

NUSANTARA, A HISTORY OF THE EAST INDIAN ARCHIPELAGO. *By Bernard H. M. Vlekke. Harvard University Press, $5.00.*

NUSANTARA, an Indonesian word meaning "Empire of the Islands," is here synonymous with the Netherlands East Indies. A vast amount has been written about this part of the world, but it has largely remained a closed book for those who do not read Dutch. The material available in English translations is relatively scant. For this reason *Nusantara,* composed in English by a Hollander, is doubly valuable for the American who seeks better acquaintance with the island world. The author, born in Holland, is at present volunteer lecturer on Netherlands history and language at Harvard University. Before he came to the United States in 1940, he was general secretary to the Netherlands Historical Institute in Rome. His command of English is complete.

The book deals with the history of Indonesia from the time of *Pithecanthropus erectus* to the Japanese conquest, but the larger part is devoted to the last three hundred years in which the Netherlanders play the leading European role. In the earlier period we see a succession of Hindu kingdoms and the coming of Buddhism. Then we see Mohammedanism win 90 per cent of the population, leaving Bali as the only home of the Hindu religion in the islands. The remains of the Hindu temples and shrines may be compared with the ruins of Angkor. Then follows the story of the trade rivalries and wars for supremacy of the French, English, Spanish, Portuguese and Dutch. The exhibition of their power frightened the Japanese to such a point that they massacred the Japanese Christians, expelled all Europeans from their land, locked and bolted their doors and lived to themselves until the Americans arrived and at the point of

guns made them come out. They came out and started on the road that led to the present war in the Pacific. Now the Americans are trying to chase them home so that they can be locked in again.

Interesting chapters are given to the great governors general—Coen, the founder of the Dutch commercial empire; Daendels, a Batavian Napoleon; Van den Bosch and the liberals. A name that will be more familiar to Americans than these is that of the Englishman Sir Stamford Raffles, the founder of Singapore. Raffles was lieutenant governor of Java from 1811 to 1816, when the British held the island at the request of the Dutch government to prevent it from falling into Napoleon's hands. When the danger had passed the British returned the territory to the Dutch. It is related that Raffles wept when he yielded his office to his Dutch successors, and that some of the natives suggested that the British must have been drunk when they signed the treaty that gave back so much in exchange for so little. Later, as governor of Benkulen in Sumatra, Raffles bought the island of Singapore from the Sultan of Johore and in 1819 established the city of the same name. Dr. Vlekke shows that if Raffles had commanded the support of his government he could and would have completely dispossessed the Dutch in Indonesia.

The declaration of the Dutch commissaries general who succeeded Raffles should be underscored: "The time has come when the Indies should be governed for the sake of its own people, and not for that of the Netherlands." This is a clear proof that hitherto the Indies had been looked upon as a vast plantation to be cultivated for the profit of alien owners. As America drew near to the Civil War there was much agitation in Holland over forced labor in Java. In 1860 Eduard Douwes Dekker wrote the novel *Max Havelaar,* which has been called the "Uncle Tom's Cabin of Java" because it shook Holland in regard to the compulsory labor system as Harriet Beecher Stowe's book stirred America over slavery.

The subject of education in the Asiatic colonies brings on debate wherever Englishmen, Americans and Hollanders get together. Toward the American plan of blitz education in the Philippines the English and Dutch on the whole have been more than skeptical and less than sympathetic. Until 1900 the Dutch made little effort to teach their language to the people, though they did encourage the higher classes to learn it. Some held that a cultural imperialism was fully as bad as an economic imperialism. Dr. Vlekke writes eloquently of the great change of attitude and the increasing tempo of education in the last forty years. Yet in 1940 from 80 to 90 per cent of the Indonesians were illiterate. On the other hand, of the million and a quarter Chinese under Dutch rule, probably 50 per cent of the men and 15 per cent of the women could read. In Indonesia never more than 10 per cent of the government income went for education, while in the Philippines the figure reached 25 per cent.

The author tells us that there have never been more than a quarter of a million whites in Indonesia at one time, and many of these are Eurasians who are counted as whites. A hundred thousand of them come from families that have been in the Orient so long that "home" no longer means Holland to them.

There is a remarkable similarity between the course of events in India and Indonesia. If the returned Mohammedan pilgrims to Mecca are causing the British in India sleepless nights, the Dutch are not oversleeping in their territory where 90 per cent of the people are Moslems. If Indian students educated in European universities are agitating against the British, certain young Indonesian graduates of the universities of Holland are suggesting that the Dutch pack up and go home. Indians and Indonesians alike are going to Russia and establishing relations with the Communists. While Gandhi is preaching non-cooperation in India there is a non-cooperation movement in Indonesia. While the British are interning certain Indians, the Dutch are deporting Indonesians and interning them in New Guinea.

A rich chapter, "The Birth of a Nation," deals with the long course of events leading up to the moment when Holland offered Indonesia and the West Indies equal partnership in government. The fact is emphasized that when Holland was invaded the natives of Indonesia did not rise up against the Dutch in the islands, as they easily might have done. The last chapter is a valuable record of the day-by-day progress of the Japanese conquest and the measures taken to resist it. The material in this chapter and the skill with which it is written will give it permanent historical value. The book is very well documented. Nine maps show the land at different periods.

Nusantara is a readable, interesting and reliable book. Yet as the reviewer came to the end he asked himself whether he had been reading a brief for the defense, and wondered if there was in it a purpose to help prepare the American mind to support the Dutch in their desire to get Indonesia back after the war. He found himself rather sympathetic with the view that if the white man is to keep on ruling the man of color, and if the prewar system of imperialism is to be restored and retained, the Dutch, on the basis of their record for the last thirty years in Indonesia, are the best prepared to take up where the Japanese leave off and to carry on with as little friction as Europeans in Asia may dare hope for. The last thought of the reviewer, however, was a wish that he might have a chance to read some Indonesian Nehru on the events in Nusantara since the First World War. There have been such men, but they are scarcely available in English.

WILLIAM E. LOWTHER.

Books in Brief

THREE CHRISTIAN TRANSCENDENTALISTS, JAMES MARSH, CALEB SPRAGUE HENRY, FREDERIC HENRY HEDGE. *By Ronald Vale Wells. Columbia University Press, $2.75.*

This is a study of James Marsh (1794-1842), Caleb Sprague Henry (1804-84), and Frederic Henry Hedge (1805-90). These men had in common a "concern to further the effectiveness of the Christian church," and a philosophic position tangent to "the more secular transcendentalism" of the Emerson type. Each in his own way and place sought to bring the new philosophy to the defense of Christianity—Marsh at the budding University of Vermont; Henry first in the Congregational, then in the Protestant Episcopal Church; Hedge as a Unitarian minister, then as professor at Harvard. Hence the designation, "Christian transcendentalists." The author concludes that "Christian transcendentalism, as conceived by these representatives, failed to make headway" and hence that these three "philosophical preachers are today obscure figures, and . . . will no doubt remain obscure."

THE BRITISH TRAVELLER IN AMERICA, 1836-1860. *By Max Berger. Columbia University Press, $3.00.*

There is historical value in a view of America through alien eyes. Within the quarter-century preceding the Civil War about 230 British travelers published books reporting their observations and opinions. (About that many are

listed in Mr. Berger's bibliography, with much other relevant material.) Some traveled widely and were interested in everything. Others specialized—in agriculture, or gold mining, or slavery, or in spreading the gospel of phrenology, or in collecting data wherewith to frustrate Mormon missionaries. The opinions and generalizations of travelers have little permanent worth, but the record of their specific observations is the very stuff of which social history is made. Among the more famous of these visitors who made literary capital of what they had seen on their travels in America, the names of Dickens, Mrs. Trollope, Harriet Martineau and Fanny Kemble will leap to mind. In view of the large number of individuals who contribute their bits to this mosaic, the author has wisely given a topical, rather than a personal, organization to his materials.

THE PSYCHIATRIC NOVELS OF OLIVER WENDELL HOLMES. *Abridgment, introduction and annotations by Clarence P. Oberndorf. Columbia University Press, $3.00.*

Oliver Wendell Holmes—poet, physician, and creator of the "Autocrat"—wrote three novels which had moderate success in their time but are today scarcely read except under duress of some academic necessity or in pursuit of a specialized interest. The novels are *Elsie Venner* (1859), *The Guardian Angel* (1867), and *A Mortal Antipathy* (1884). Each deals with a psychiatric problem, and the approach is that of a skilled physician who was far ahead of his time in his insight into the mental aspects of physical illness and even anticipated some of the findings of psychoanalysis. After a somewhat extended introduction (rather fierce against New England Calvinism, as Holmes himself was), the editor presents the three novels in abridged form, with footnotes indicating the points of psychiatric interest and discussing Dr. Holmes' treatment of them in the light of more recent researches. One idea that runs through all three is that human behavior is to a great degree determined by a complex of antecedent causes including hereditary and environmental factors. From this followed the belief—contrary to the general opinion of that day—that the criminal should not be treated as one who had deliberately and viciously chosen to do wrong but as victim of influences which had produced a diseased personality for which punishment is less important than cure. There seems to have been a rather close kinship between the minds of the two O. W. Holmeses, father and son, though one was a doctor and one a judge. One may guess that if the father had been a judge he would have been about the same kind of judge his son became.

WARNING TO THE WEST. *By Shridharani. Duell, Sloan & Pearce, $2.50.*

Shridharani is to India what Lin Yutang is to China. To each America provides the vantage point from which East and West can be seen together. From this continental eminence each surveys the issues which arise from the fact that Orient and Occident now must decide on what terms they will live together in a world which machines have made one. What shall these terms be? These writers agree that they must include the free and voluntary cooperation of the East, without which the universal society can never achieve community. They are one in their hostility to Mr. Churchill and to all others who are determined to define the relationship between the East and the West in terms of imperialism. In his insight into this issue, Shridharani is, if possible, more blunt and uncompromising than his Chinese colleague. He sees clearly that unless they are resolved, the differences between the Asiatic and the European will "create another war after this one is over." He does not want war, so he urges us to pay the "tremendous psychological price—nothing less than a revolution in the insular psychology of the western man—" which alone can avert that war. "Only a friend warns," he quotes from Buddha; "the enemy strikes." With candor and insight this Indian writer traces the consequences of Japan's victory over Russia at Tsushima in 1905 down to the Japanese conquest of Singapore in 1942. He points out that the element of truth which is found in the theories of the geopoliticians argues for the dominance of Russia, China and India when at last their giant populations achieve the full power of freedom. He has no use for Christian missions, since he unmercifully accepts at their own appraisal the claims of those missionaries who belong to the "white sahibs"—the ruling caste whose interests are one with the imperial structure. The book ends with the warning to the West personalized in the contrast between Jawaharlal Nehru, socialist aristocrat who will head a free India if one appears in his time, and Subhas Chandra Bose, fascist Indian leader now in alliance with Japan. Since Bose now heads an army of 50,000 Indians armed by Japan and Nehru is silent behind prison walls, the warning is timely.

Books Received

Indian Crisis, The Background. By John S. Hoyland. Macmillan, $2.00. (To be reviewed.)

Orestes Brownson—Yankee, Radical, Catholic. By Theodore Maynard. Macmillan, $3.00. (To be reviewed.)

The First and Second World Wars. Edited by Walter C. Langsam. J. B. Lippincott Co. This is called the "War Backgrounds edition of *Western Civilization.*" That work, of nearly 1,500 pages, by F. J. Tschan, H. J. Grimm and J. Duane Squires, is a comprehensive history down to 1942. (Reviewed Nov. 11, 1942.) In the present volume the chapters dealing with events since 1914 are reprinted, with revisions and with the addition of material to September 1943. Excellent classified bibliographies are appended. The book will be exceedingly useful to students of the history that is still in the making.

The Short Story of Jesus. By Walter Lowrie. Scribners, $2.50. (To be reviewed.)

The Raven, A Novel of Edgar Allen Poe. By Chancellor Williams. Dorrance, $3.50. The novel is of course about Poe, not by him. Mr. Williams has endeavored to give a true interpretation of the poet's character and personality and to make his narrative conform to the facts of his life so far as these are known.

Chaos or Peace. By Leslie Balogh Bain. M. S. Mill Co., $2.00. Or the author might have coined a title from the alternatives, "Democracy or War after War." His central thesis is that the growth of the demand for democracy has proceeded to such a point that it cannot be stifled, and that wars will be recurrent until and unless democratic principles find realization in politics and economics.

They Work for Tomorrow. By Robert M. Bartlett. Revell and Association Press, $1.50. Brief accounts of the lives and ideas of fifteen persons of importance in various fields of public life. Among them are Wendell Willkie, Cordell Hull, Henry A. Wallace, Pearl Buck, Louis Adamic, Mordecai Johnson, Charles P. Taft. The author shows generous sympathies and evidently has no private or party ax to grind.

The Relevance of the Bible. By H. H. Rowley. Macmillan, $1.75. Dr. Rowley, of Bangor, Wales, aims to follow a scholarly method in the interpretation of the Bible, accepting the main results of historical criticism, and to derive from the process a rather conservative body of theological and religious teaching. His main topics are: inspiration, the prophets, the unity of the Bible, the use of the Bible, God, sin, and the person and work of Christ. His central purpose is to show that the Bible itself and the teachings contained in it are relevant to present needs.

New Goals for Old Age. Edited by George Lawton. Columbia University Press, $2.75. This collection of scientific, though not abstrusely technical, papers on old age is far more than a dis-

cussion of the care and feeding of grandfather. All the contributors are professionally concerned with the study of the phenomena of senescence or the care of the aged, with the exception of the charming lady of nearly eighty who gives an inside view of what it is like to enjoy old age. The personal importance of the theme arises from the fact that everybody who is not now old soon will be if he lives long enough; its social importance, from the increasing per cent of the aged in the total population. The problem is twofold: how to keep them well and happy, and how to enable them to render their maximum service to society. This intelligent discussion will furnish helpful enlightenment to the administrators of institutions for the care of the aged, to employers who have to decide about the retirement of aging workers, to the makers and molders of public policies with respect to old age, to families in which one or more of the older generation are members, and to the old people themselves.

CORRESPONDENCE

Mission Hospitals

EDITOR THE CHRISTIAN CENTURY:

SIR: "The number of unused or partly used mission hospitals scattered over the earth should have provided that warning." This sentence appears in an editorial in The Christian Century of December 8, and is causing us great concern. You are right in saying that hospitals being built overseas would have more lasting value if the people concerned would bear a share in the cost of construction. In some areas it is probably true that more local help should have been secured in the building of mission hospitals.

But we should be glad to know where the "unused or partly used mission hospitals" are to which you refer. Obviously, in a country like China, where mission hospitals have been bombed and looted, there are some which cannot be used today. But your sentence implies that the local populations, having failed to share in the cost of construction, are letting mission hospitals remain idle as if unwanted and disliked. We are convinced that your statement is unfair. We should be glad to have you give specific instances, naming by location and mission board connection, such institutions as come under your condemnation.

Christian Medical Council for Overseas Work, New York, N. Y. — EDWARD H. HUME, M.D.; DOUGLAS N. FORMAN, M.D.

[The sentence quoted referred to conditions which preceded the war. Obviously the situation which has existed since then is not one for which the mission boards are responsible. The facts are available in the report made by the commission of appraisal for the Laymen's Inquiry into Foreign Missions, a commission which included Dean Charles Phillips Emerson of the medical school of Indiana University and Dean Henry S. Houghton of the medical college of the University of Iowa and formerly dean of the Rockefeller-endowed Peking Union Medical College. A rereading of the volumes prepared by the researchers for that Inquiry will give the entire picture, but a sufficient summary is to be found on page 205 of *Rethinking Missions:* "Not a few hospitals in China and India are closed because of lack of staff, or of maintenance funds, or both." Elsewhere the same report refers to empty beds in wards.—THE EDITORS.]

Another Word for Paradise

EDITOR THE CHRISTIAN CENTURY:

SIR: Congratulations on your editorial, "Theology in the Church." Let's have many more like it! As Episcopalians we have no service, regularily appointed, for normal use, which does not require the recitation of the creed—Apostle's or Nicene. While I wish the theology of our congregations was higher, certainly no man-made creed can compare to those two. Usually they (the man-made) use a lot of words and say nothing, lest they offend the "intelligent" layman. But why leave out that glorious phrase, "He descended into hell" in the Apostle's Creed? I hope to go to hell, and I imagine all the rest of us will also, for it simply is another word for Paradise. It does not mean the place of eternal damnation! How right you are—no wonder our people, especially our men, are turning from their "church" to the numerous "service clubs." And of what real value is the Sunday school? Until religion—not just a vaporous "character education"—gets back into our public school system, Christianity will have little chance of survival, humanly speaking. And finally, Christianity is here on earth to proclaim the Lord Jesus Christ, not to build up a lovely fine bunch of citizens into a democracy! More power to you, sir!

St. Peter's Parish, Cheshire, Conn. — NORMAN S. HOWELL.

Are We Inconsistent?

EDITOR THE CHRISTIAN CENTURY:

SIR: Two editorials in the December 1 issue of The Christian Century seem to me slightly out of harmony in tone and content. I refer to "Sectarians Exploit an Opportunity" and "Theology in the Church." If you sincerely desire a return to hard and constructive theological thinking in the Protestant churches, what better stimulus could possibly come to the elders of the Presbyterian Church, U. S. A., than the effort of the Orthodox Presbyterian Church to entice them from the fold? It might be that some of these Presbyterian elders who receive this propaganda will start to read anew their Bibles and the Confession of Faith, and thus begin to overcome in a measure "their lack of intelligent conviction concerning the truth of Christianity." Your criticism of the Orthodox Presbyterian Church is rather like Ahab's to Elijah, "Art thou he that troubleth Israel?"

Reformed Presbyterian Church, Sterling, Kan. — SAMUEL E. BOYLE.

A Reason for the Faith

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just finished reading your editorial in the issue of December 1 entitled, "Theology and the Church," and want to send my hearty word of approval. I must confess that I am not always in agreement with some of the opinions expressed in the columns of The Christian Century but this certainly strikes a responsive chord. The church for too long has been cursed with the idea that thought can be banished from our consideration of religion. I hope we can go forward along the line suggested by your editorial so that the rank and file of the church may be able to give a reason for the faith that is within them.

Federal Council of Churches, New York, N. Y. — DEANE EDWARDS.

Unfinished Task

EDITOR THE CHRISTIAN CENTURY:

SIR: With the Chinese exclusion laws repealed, now is a good time to begin a movement toward the repeal of the other laws which exclude other Asiatics. This would include the Japanese. If our Congress really wants to do a bit for the postwar world and the peace we hope for, it might well consider repealing the Japanese exclusion act of 1924.

There are those who immediately recoil from even the thought, but if we are to have peace in this world we need daring of this sort. I believe it was Abraham Lincoln who said in effect that the best way to get rid of enemies is to make them your friends.

Presbyterian Church, Chatfield, Minn. — S. C. JEPSON.

NEWS *of the* CHRISTIAN WORLD

Says Peace Rests On Next 100 Days

Evans Believes Issue Is Now Shaping in Final Form—Alabama Governor Goes After Gambling Houses

(Correspondence from Alabama)

BIRMINGHAM, Dec. 22.—A few days ago Richard E. Evans, a crusading Presbyterian minister of Milwaukee, came to Birmingham. In an interview he declared that the next 100 days will tell the future of peace. He is now devoting his time to the Zionist movement for the establishment of a Jewish homeland in Palestine. Stressing the importance of the next 100 days, Mr. Evans declared that in that same brief span of time the chances of an enduring peace can be destroyed or the foundation for an enduring peace laid. He affirms that a lasting peace depends on the solution of the refugee problem which is inextricably linked with that of the Jews. The reason he considers the next 100 days so important to peace is because on March 31, 1944, the British White Paper shutting off immigration of Jews to Palestine goes into effect. He thinks Congress should call on the British Parliament to abrogate the White Paper.

* * *

Says First Golden Age Is on Way

The local council of the National Conference of Christians and Jews observed Pearl Harbor Day by bringing to Birmingham Robert L. McElroy, formerly a professor of American history at Princeton, who spoke on "The World We Want to Live In." Dr. McElroy pointed out how important it is that our nation, if we are given a second chance, take and keep its place as a leader of world peace. "At the end of the First World War we were the ranking nation of the world, but we lost our place by degenerating into nationalism and by reverting to our provincial thinking and conduct." He declared that Japan's attack at Pearl Harbor gave America back her heart and unity. "We must not lose them again." We must think in new dimensions of space extending from one end of the world to the other. We must make workable for the world at large the principles of democracy that have been worked out for local sections and individual nations. According to this historian, we are "on the verge of the only Golden Age history has ever known."

* * *

Governor Closing up 'Rat Holes'

Governor Sparks' campaign against gambling reached a new high a few days ago when a picked squad of highway patrolmen made a raid at four o'clock in the morning and seized several thousand dollars' worth of gambling equipment, $8,000 in cash on the gambling tables and 11 operators. Characterizing gambling casinos as "rat holes," the governor declares he is determined to close them up throughout the state. He admits he is tackling a real job. He says: "It's a pretty tough proposition, enforcing the gambling laws. It's like trying to rid your barn of rats. You think you've got them holed up, and they pop up again somewhere else." Circuit Court Judge W. W. Wallace ordered the raided casino padlocked and the gambling equipment burned. Most of the gamblers have been indicted by the grand jury. Judge Wallace declares that the patrons of the casino are as guilty as the operators.

* * *

Mobile Catholics Take Decency Pledges

On the second Sunday in December all Roman Catholic churches in the Mobile diocese took the "decency pledges" at all masses. Bishop T. J. Toolen ordered all priests to read the pledges and have the congregation repeat them. The "decent literature pledge" was given as well as the Legion of Decency pledge against patronizing immoral motion pictures. The decent literature pledge is: "I promise to buy, read and circulate only good, clean and wholesome literature; to refrain from buying, reading and circulating any publication containing articles, illustrations or advertisements of an immoral, indecent or suggestive nature; not to patronize any publisher, distributor or vender who panders to the public by the sale and display of vicious matter."

* * *

Eliot Says Imperialism Is Nearing End

George Fielding Eliot, radio news commentator and author, recently addressed the Birmingham committee on international relations. He advised against judging the British people by what Mr. Churchill says, for Mr. Churchill is head of a nation at war. The English disapprove of any government that fails to seek India's independence, Major Eliot asserted. His opinion is that the day of imperialism is over. After the war, no British government will be able to stay in power which does not promise to prepare India for independence, he said. The major thinks other powers having Oriental possessions should follow our treatment of the Philippines. He admits that we made mistakes there but "we did conscientiously try to prepare the Filipino people for independence."

ACTON E. MIDDLEBROOKS.

Dawber Protests Attempts To Oust Dillon S. Myer

Mark A. Dawber, executive secretary of the Home Missions Council, has written President Roosevelt urging that he ignore the attempts by various political groups to secure the dismissal of Dillon S. Myer, director of the War Relocation Authority. Dr. Dawber declared that he "represents a group of people who have been very close to the relocation problem from its beginning. We have probably had more opportunity than any other group in the United States to judge the value of the service rendered by WRA. . . . We give our unqualified endorsement to the leadership and program of the WRA."

Negro Pastors Go To Rural Colleges

Agricultural Schools Offer Courses to Help 12,000 Ministers to Serve the 38,000 Negro Country Churches

(Special Correspondence)

MADISON, N. J., Dec. 20.—Facts have recently become available concerning the courses given to more than 600 Negro rural ministers by the agricultural colleges of 13 southern states during this year. In these states 93 per cent of all Negro rural churches are located. Their 12,000 ministers need education. Some have completed the sixth grade, others high school, but few have ever attended college. Men who should be leading the procession are falling behind their people, who are sending their children to the new centralized high schools and to the state agricultural colleges. So one or more "short courses" or institutes were held for the preachers at each state college.

Roots for Suitcase Preachers

The curriculum was built out of the needs of the students. The aim was to ruralize these men. Most of them live in cities and go out to preach on Sundays—to some church north of town on the first Sunday of each month, to a church east of town on the second Sunday, and so on. Some of these "suitcase preachers" would live in their parishes if there were a parsonage. So the colleges talked about the advantages of a small church farm. Land and home ownership for the members was the subject of another course in these pastors' schools. A home "on both sides of the Jordan" was emphasized. There was also a course in home improvement and family life. The pastor learned a lot of new things to do while making his pastoral calls. New methods of financing the rural churches were taught.

A visitor in a colored church may get the impression that finances receive too much emphasis. As a matter of fact this phase of Negro church life is poorly looked after. The average colored rural church raises only $413 a year. The average rural church building is valued at $1,990. The average annual gift per member is only $5.04, which is little more than one-third that of the white churches. In Georgia, where the Negro church population is the largest, the average member gives a total of $3 a year to his church. This is less than the average Korean or Japanese gives who lives on a three-acre farm.

Salaries Are Low

Of the 600 rural ministers who attended these short courses, 20 per cent farmed as well as preached, another 20 per cent taught school during the week and still another 20 per cent worked at other jobs around town. Only four out of ten were full-time preachers. And it is a safe guess that the 600 men who came to these col-

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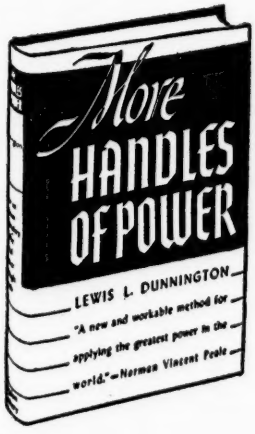
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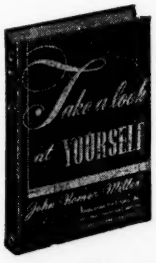

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By JOHN M. VERSTEEG

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leges of agriculture were above the average. The 40 per cent who were full-time preachers had an average salary of $965 a year and provided their own parsonages. The farmer-preachers received $650 from preaching and $342 from the farm, or $992 for the two jobs. The next group received $550 for preaching and $438 for odd jobs. The teacher-preachers did the best financially. Their five days a week in school paid them $653 and the two days of church work provided $843, a total of $1,496, which is nearer a living wage for a family.

The 600 ministers were instructed in making a church budget and an every-member canvass. A new type of pledge was emphasized by which the members might give not only money but a certain number of days of labor and also raise certain crops or animals, proceeds from which to be given to the church.

A Community Program

A typical day's program in the schools started at seven in the morning. The classes went from worship to a consideration of land ownership. New ways of preparing a sermon and new types of church programs were taught. Emphasis was put upon living out of the garden instead of out of a can. Work with youth was taught. Usually the evenings were given to "workshops" where the preachers and the teachers or the agricultural agents discussed how they could work together for the good of the whole community.

Competition among the 56 different Negro denominations is still an unsolved problem. Among the 38,303 Negro churches listed by the government census only one federated or united church is mentioned. The idea taught to these 600 pastors was to unite around community needs instead of around church creeds. Community councils were planned, run largely by laymen with the preachers as sponsors.

Religious Extension Workers

Some of these colleges feel that the job of training country preachers cannot be done by short courses once a year. They therefore are putting in religious extension workers who act as chaplains to the student body on Sunday and spend the rest of the week teaching rural preachers over the state. These extension specialists are well trained men with graduate degrees. Georgia, Alabama, Mississippi, Virginia and Arkansas have such extension work.

The Home Missions Council, in which 23 of the main home mission boards are cooperating, works with the state colleges of agriculture in this training program. In fact the Home Missions Council is promoting the job. Some of the denominational colleges are doing similar work. All are trying to work together in this common task of giving additional training to the 12,000 Negro rural preachers who are still the leaders of Negro community life.

RALPH A. FELTON.

Southern Baptists To Convene

The Southern Baptist Convention, which did not meet in 1943, is to convene in 1944, on May 16-18, in Atlanta, according to a decision by the executive committee of the denomination. The convention brings together around 4,000 delegates from 20 states.

Smuts Refuses to Hear Indian Plea

South African Premier Declines Visit from Indian Leaders—Hold Gandhi Alone Can Represent India

(Correspondence from India)

TIRUVALLA, Sept. 1.—Two recent incidents have brought into prominence the policy of racial discrimination which the white populations of the British dominions are determined to adopt against Indians, even though Indian soldiers are defending the countries of the commonwealth and in spite of the promise that after the war India will be given equal opportunity in the British Commonwealth as a dominion. The first of these incidents was the refusal of General Smuts, prime minister of the South African Union, to receive a deputation of South African members of the Indian National Congress party, who sought to make representations regarding discriminatory legislation introduced by his government against Indians. His action was explained as a rebuke to the Congress for threatening to send a deputation to Great Britain and the United States to inform the people of those countries about the position of South African Indians.

* * *

Smuts Seeks to Keep Durban 'European'

The second incident occurred in Durban, whose city council refused certain land to the Indian Technical College and instead reserved it for municipal gardens—this in spite of the warning of the white mayor of Durban that the area concerned was predominantly Indian. It is known that this decision of the city council was decisively influenced by General Smuts' remark that he wanted Durban to remain a European city. But South Africa is unfortunately no exception among the dominions. Not long ago Mr. Curtin, the Labor prime minister of thinly populated Australia, spoke of his determination to maintain the "white" character of that continent intact. There is no reason to believe that this all-white policy will be relaxed after the war.

* * *

Believes Hindu-Moslem Rivalry Manufactured

Arthur Moore, former editor of the *Statesman* of Calcutta, in a recent article criticized Lord Linlithgow, the retiring viceroy, for always pointing to the future when the present was the decisive time. Speaking of the opportunity which awaits the new viceroy, he said: "Never in our time has anti-British feeling been so widespread. Also the policy of refusing to transfer responsibility in wartime to a national government and insisting instead on the necessity of constitution-making has bitterly accentuated Hindu-Moslem rivalry. Most Indians believe that this was foreseen and desired by his majesty's government. . . . Unless there is a healing hand, the Allied victory for which we yearn may only serve to usher in the hardest hours for Britain in Asia and indeed for the Western world in the East. As the war goes on and the strain on the basic food supply and on transport continues, the dangerous gaps between governments and people become ever more evident. Meanwhile on the horizon there already looms the inevitable world peace conference where—it should now surely be evident—India cannot be truly represented by mere nominees of some London secretary of state."

* * *

Ask Gandhi to Attend Peace Conference

Mr. Moore's statement on Indian representation at the peace conference was significant. About the same time that his article appeared, V. S. Strinivasa Sastri, speaking at a function in a college in western India, declared: "Mr. Gandhi, who has been preaching non-violence in every walk of life and has devoted his life to the preaching of peace, can alone represent India at the peace table after the war." This view was questioned by a well known Indian, Sir Chimanlal Setalvad, in the columns of the Anglo-Indian Bombay daily, the *Times of India.* In support of his view he scathingly denounced Mr. Gandhi and his "lack of realism."

* * *

Wants Delegation to Speak for Justice

"As Indian affairs stand at the moment," Mr. Sastri conceded, "he has no chance of being included in our delegation. That is why we wish a speedy termination of the impasse. Before Germany and Japan are down on their knees and sue for peace, there will be time, if we bestir ourselves and government are helpful, to re-establish popular administrations in all the provinces and, as a natural consequence, an almost popular administration at the center as well. Would it be fantastic then to hope that the general voice would be for the man who most truly typifies the spirit of the East and could speak for the colored races of the earth? . . . We should like our delegation to stand up for justice and equal treatment for the vanquished peoples, to demand the disarmament of all nations, to fight for the future international authority being placed decisively above the great powers and any combination of great powers. Above all, we should like our delegation to insist on the recognition once for all that white and colored races are and shall be equal. To whom can this high task be entrusted with greater confidence than to the man who owns nothing and wants nothing, who loves all mankind as his own family, who sees the truth clearly and pursues it unflinchingly, who fears his God only, and whom no earthly potentate can buy, bully or cajole?"

* * *

Many Persons Still Detained in India

During question time in the Central Legislative Assembly on Aug. 3, the home member, replying to a question, said that the number of persons detained under Defense of India Rule 26 from the beginning of the war to June 1, 1943, was 17,766 of whom 11,717 were still under detention on that date. The number of persons convicted during the same period under the Defense of India rules was 75,941, while the number actually in jail on June 1 was 15,099. The above totals did not however include the Northwest Frontier Province, for which figures were not available.

P. OOMMAN PHILIP.

Nisei Record in Cleveland Good

Uproar Over Bathing Issue Snuffs Out Paper—Memorial Fund to Baker Pays for Peace Lectures

(Correspondence from Northern Ohio)

CLEVELAND, Dec. 20.—It is to be hoped that laughter evoked by the suggestion of Prof. Everett L. Dakan, Columbus director of the War Relocation Authority, that Japanese-American internees come east to teach Ohio and Michigan farmers how to bathe, will continue to offset political repercussions in Congress. The suggestion appeared in the first issue of *Midwest Frontiers,* a processed periodical from the Cleveland regional WRA office, which was designed to acquaint eligible evacuees with employment conditions in this section. Besides the offending article it carried reports from most of the cities in this area which contained much useful information. It is unfortunate that the life of the paper was snuffed out with one issue. Evacuees continue to clear through the Cleveland office at a satisfactory rate. The 750 now in Greater Cleveland have made excellent work records almost without exception. The national council of the Protestant Episcopal Church has attached Shunji Forrest Nishi, a graduate of Cambridge Theological School, to the staff of the Cleveland church federation as a field counselor for this group. The American Baptist Home Mission Society has operated a hostel for evacuees here since May 1.

* * *

Welfare Federation Studies Problem of Alcoholics

Assisted by E. M. Jellinek, director of the Yale school of alcohol studies, Russell S. Boles of the Philadelphia General hospital, Howard E. Hamlin of the Ohio board of education, Ralph Banay of the New York Neurological Institute and Francis McPeek of the Washington federation of churches, the welfare federation committee on alcoholics last week conducted a very profitable two-day conference for clergy and welfare workers on the treatment of alcoholic addicts. A touch both human and religious was added by Robert H. Smith, Akron physician and co-founder of Alcoholics Anonymous. It was noticeable that in the discussion any reference to control of alcoholic beverages themselves was carefully avoided. Alcoholism was constantly referred to as a disease. Chairman of the Cleveland committee is Municipal Judge Lewis Drucker.

* * *

Baker Memorial Fund to Offer Peace Lectures

Cleveland associates and admirers of the late Newton D. Baker have partially raised a memorial fund of $150,000 with which to present annually six lectures in the field of foreign relations and public affairs. In the first such lecture on Dec. 3 Walter Lippmann, noted columnist and co-worker with Mr. Baker when he was secretary of war in 1917, told members of the Council on World Affairs that the military power of Germany and Japan can be kept in curb in the future only if the four-power league

On Beginning from Within

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In this book the author is concerned that man not overlook the chance he now has to develop his inner life. Faced with the fact of death one may either despair or one may obtain here a clue as to life's purpose and meaning. How this purpose and meaning is spiritually discerned and expressed, then, becomes the theme of the book. Dr. Steere shows what sort of devotional exercises are valid for today and points out the possibilities for work in the world that comes to him who truly lives from within. **$1.50**

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evolved by the United Nations in the Moscow declaration holds together and works. A fitting memorial to the great Clevelander who consistently advocated international collaboration, the fund, when completed, will be administered by a board of trustees which includes Lippmann and Brooks Emeny, president of the Council on World Affairs.

* * *

Cleveland to Miss Dr. Poteat

Few Cleveland leaders would be so greatly missed as will Edwin McNeill Poteat, who goes to the presidency of Colgate-Rochester Divinity School Feb. 1. Since coming to Euclid Avenue Baptist Church in 1937 Dr. Poteat's keen social vision and scholarly attainments have made themselves felt on every front. He has been serving as president of the Cleveland Baptist association and chairman of the race relations committee of the Cleveland church federation, of which he has also been vice-president. He was president of the ministerial association last year. He has brought new power to Euclid Avenue Baptist Church. His Cleveland friends believe Colgate-Rochester has found the best man available as its president.

* * *

Federation Raises Wartime Emergency Fund

The church federation is seeking a war emergency fund of $15,000 this month with which to promote a program of religious field service for approximately half a million industrial workers in 1944. The effort precedes the annual campaign for $30,000 for operating purposes which will come in January. Many of the newer outlying housing projects are in the first stages of occupancy. The number of in-migrant workers is estimated at fewer than 75,000. The proposed program provides for surveys, a cooperative ministry where church facilities are not now adequate, and the relating of both new and relocated families to church life.

* * *

The Goodwill Industries Celebrate 25 Years

The Goodwill Industries and their indefatigable superintendent, Frank M. Baker, celebrated 25 years of noteworthy service in Cleveland in a program in First Methodist Church Dec. 12. Baker reported that the local branch had disbursed $2,100,000 and had aided 68,500 handicapped persons in the quarter-century. The anniversary address was given by Louis C. Wright, president of Baldwin-Wallace College, who paid tribute to the late Edgar J. Helms of Boston founder of Goodwill Industries. The Cleveland unit was organized by the Methodist deaconess board in 1918. Since 1920 it has been assisted by the community fund.

* * *

And So Forth

Civil liberties in this war are in far better shape than in World War I, Roger N. Baldwin, director of the American Civil Liberties Union.

The Cleveland Messiah Civic Chorus, directed by William Albert Hughes, gave its 22nd annual performance of Handel's *Messiah* before an overflow audience in Severance Hall Dec. 12.

Arthur R. Siebens has resigned as executive secretary of the Toledo council of churches to become welfare director.

Harvey E. Holt is the new executive secretary of the Youngstown federation of churches. He comes from a Presbyterian pastorate in Zanesville, Ohio.

A memorial stained glass window in honor of Charles F. Thwing, late president of Western Reserve University, was dedicated in connection with the centennial of Euclid Avenue Congregational Church.

Wilbur R. Closterhouse, coming from Ashtabula, Ohio, is the new minister at Boulevard Presbyterian Church.

C. M. WALTON.

Reconciliation Seen at Teheran

London Holds World Has Outgrown Its Hatreds—Smuts Debate Centers on Powers Claimed for Colonies

(Correspondence from England)

LONDON, Dec. 7.—It would have seemed an incredible prophecy if 20 years ago anyone had said that Mr. Winston Churchill would keep his 69th birthday in Teheran with Stalin. Apart from the celebrations of the birthday which have been described to us, and other picturesque details, the conference itself would be sufficient to add "Teheran 1943" to the significant dates of history. In its first editorial the *Times* said: "The three leaders at Teheran looked forward to a system of ordered liberty in which 'all peoples of the world' may share, bound together in an invincible unity, which yet leaves them free to live 'according to their varying desires and their own consciences.' The three did not come together by an easy path. But they have parted temporarily as 'friends in fact, in spirit and in purpose'; and a world that has outgrown the hatreds and cruelties of our tortured age may some day look back to their meeting as a stage reached on the long road to human reconciliation."

* * *

General Smuts Stirs Heated Debate

It has been impossible as yet to report fully upon the reception which has been given to the long speech delivered by General Smuts and now offered as his contribution to policy in the postwar world. It has been taken seriously. Already much in it, but by no means all, carries general approval. Some of his speculations are criticized. His use of the words "great nations" must be taken in the sense which they bear in the context. It cannot be that the thinker who told the world after the last war that mankind needs to be born again can use the word "greatness" only of those nations which are mighty in their numbers and wealth, and in armaments. The passages dealing with France are severely criticized by writers who have pointed out that before this age France has risen again.

* * *

Discussion Centers On Colonies

But it is chiefly upon the general's words concerning the dominions and the colonies, and in particular upon the right way of leading the colonies to maturity, that our thought has been directed. The old controversy between the colonial outlook and that of London is called back to mind. It is recognized that General Smuts does not offer one model for all the colonies. He calls for experiments and variations, but he lays stress upon the impatience of London control which is felt in African colonies. Miss Margery Perham says: "General Smuts says that British people are restive under our centralization. This must refer to those few thousands who in Kenya and northern Rhodesia have settled among the African millions. The suggestion cannot be that the power of ruling those mil-

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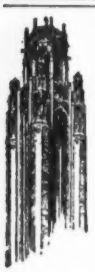

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lions should be handed over to these minorities, important and enterprising though they are. This course has indeed been renounced, after thorough consideration, by this country. No regional grouping could mask this underlying racial situation." There is by no means agreement that the speech was wisely given to the world. It came too abruptly and it contained so much that the average reader of the press must be bewildered.

* * *

Biography Published Of Eton Critic

The Appreciation of Edward Lyttelton, which the dean of Durham has written, is a little book which preserves the picture of a great Christian. There is no agreement upon the place which he has among schoolmasters. He was headmaster of Haileybury and Eton, but when he left Eton he himself confessed in his impulsive way that it was "a huge relief being quit of that dull nightmare organization in which I have come to believe less and less." It was like him to preach his last sermon at Eton upon the text, "Henceforth I have called you not servants but I have called you friends." It is said of him that he succeeded at Eton after a long struggle in getting the chapel windows open for the first time since the Middle Ages, and that again is counted symbolic of his attempt to get fresh air into the school and into every place in which he found himself. He was delightfully indiscreet, and therefore misunderstood.

* * *

To Conscript Coal Miners

The minister of fuel, Major Lloyd George, has formulated new proposals to put before the coal-mining industry. These will affect the wartime organization of the mines, discipline and a wide range of matters touching the welfare of the miners. He does not offer his proposals as at all an ultimatum, but he believes that the need of a greater output of coal is so urgent that all concerned must start afresh upon the investigation. To secure more workers for the mines, Mr. Bevin, the minister of labor, has announced that his intention is to draft 30,000 men into the mines before April 30. The selection will be made by a ballot; certain young men who are called up between 18 and 25 years will be directed to go to the mines; a draw will be made from time to time for more men.

* * *

Parliament Debates the Mosley Case

The debate in the House gave a large majority to the government when the release of Sir Oswald Mosley was raised in the debate upon the king's speech. The discussion was animated, and at times even fierce. Labor members were not the only critics of Mr. Morrison's action, but in the main 60 or so votes against his case came from the Labor benches. The debate left the impression of a battle in which the two sides were fighting on different fronts. Mr. Morrison was clearly fighting against any attempt to use the regulation with a political bias. On the Labor or opposition side the strength of the argument was found in the suspicion that this man was a very rich man and had received preferential treatment on that account.

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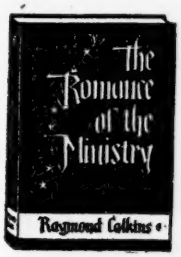

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Pugh Says Unity Is a Necessity

Holds Protestants Will Rue Failure to Unite Their Forces—Report Says 53 Communities Have United Work

(Correspondence from New York)

NEW YORK, Dec. 24.—A luncheon was given Monday by the Congregational war service committee in honor of William B. Pugh who has just returned from a world-wide tour of camps and services for the national committee on army and navy chaplains. He gave a fascinating story of his contacts with men in Iceland, Scotland, Africa, Italy and Asia, including China and India, where he talked to thousands of men and held conferences with chaplains of all faiths. He was in Belfast, Scotland, for a meeting on Monday afternoon, and addressed a conference in Casablanca the next noon. He was in Cairo for breakfast, in Jerusalem for an afternoon address and in Cairo again for an evening meeting on the same day. "I began to realize what a gigantic task it is going to be to cement this world together in brotherhood and love," he said. "I am more than ever of the mind that we, as Protestants, must unify our forces. I believe and specifically declare that unless our Protestant churches unite in our ministering and our representations to our people and government, we are going to rue the day that we failed to do so."

* * *

Churches Unite in Only 53 Places for War Work

The joint staff report for the field work of all the Protestant interchurch agencies was presented by J. Quinter Miller at a meeting of the Intercouncil Field Department this week. It showed that there are now 53 "united projects with a permanent staff supported by a budget prorated among the war emergency funds of the denominations." In addition there are 18 such projects "where service is under interdenominational auspices with financial support under one denomination." Seven new plans are in the process of organization. Chief of the problems discussed was how to strengthen the church's radio ministry through state and local organization. The poor quality of many of the religious programs threatens the existence of religious radio. Another problem is how to assist some 1,400 Protestant ministers' associations to develop more vitality. The success of the United Church Canvass was noted.

* * *

F.O.R. Warns UNRRA Of Dangers

The Fellowship of Reconciliation hailed with satisfaction the collaboration of "an impressive number" of nations in "the elemental task of immediate humanitarian relief" in the United Nations Relief and Rehabilitation Administration. It also approved the omission from UNRRA of any "provision for use of military force" as in line with the similar procedure of the International Labor Office. The statement listed three "serious defects" in UNRRA's policies. 1. "UNRRA is born and christened as the child of only those nations that are allied or associated with one side in the

war" and its "membership *may* never be open on equal terms to all nations." 2. The limitations put on UNRRA by national military interests are considered "highly dangerous," since the military commander in any given area must approve before UNRRA can begin functioning there. 3. The danger that UNRRA will be used as a political weapon was described as the "greatest hazard," and it was regarded as "ominous" that "leading representatives of UNRRA repeatedly speak of it as an agency for winning the war."

* * *

Peace Commission Launches Paper

A new bi-monthly bulletin, *Postwar World,* appeared this week. It will be the news organ of the Federal Council's commission on a just and durable peace. The paper announces three main objectives. First, it will carry information of the activities of the commission, significant news of community peace activity and brief notices of peace literature. Second, it will feature appraisals of important current political proposals or trends of significance. The publication will seek also to serve committees on strategy now being formed in local federations and communities. The first issue carries an appraisal of the Moscow declarations by John Foster Dulles and an analysis of the Cairo statement by Kenneth Scott Latourette.

* * *

Aliens Give Wealth To War Fund

The fact that New York is a cosmopolitan city and also that there are thousands of loyal people in its population although they are classed as "enemy aliens," was clearly brought out by figures of contributions recently reported by the local committee of the National War Fund. Of the over $17,000,000 raised to top the city's quota, $732,505 was given by citizens representing 25 separate national origins. Of this amount, the small group of Japanese Americans gave $3,500. The French group raised $130,104 and the Italians $129,714.

* * *

Physicians' Forum Endorses Health Legislation

A national organization of physicians known as "The Physicians' Forum" this week officially endorsed the Wagner-Murray-Dingell Social Security-Health Insurance Bill, now pending before Congress. The organization described it as "the most realistic legislation yet proposed for improving the quality and distribution of medical service on a national scale." The forum then took issue with the American Medical Association, declaring that in its opposition to the bill the A. M. A. was pursuing a "policy of medical isolationism" and "an obstructionist attitude toward progress." The Physicians' Forum maintained that the basic concept of the bill, "that sickness has profound economic and social consequences and that measures for its prevention and treatment are therefore the concern of the entire community as well as of the doctors . . . should not only be accepted but actively supported by all physicians."

* * *

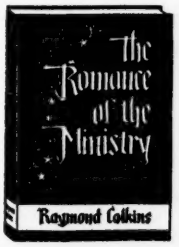
And So Forth

Two Brooklyn churches, the Bedford Presbyterian, of which George Wells Arms is pastor, and Central Presbyterian, Paul F. Barackman, pastor, have voted to merge. The two men become co-pastors of the new church. Worship will be held in Bedford Church. Population shifts in the area are the cause given by presbytery for the change. J. HENRY CARPENTER.

William G. Irwin Dies at 77

William G. Irwin, wealthy layman of the Disciples of Christ, died in Indianapolis on Dec. 14. His gifts to the School of Religion, Butler University, were made on terms which were intended to assure the doctrinal purity of the institution for all time. In Columbus, Ind., where he made his home, he provided most of the money for the construction of a modernistic parish church, large and costly, which was completed in 1942.

The Pulpit Book Club Selection for January 1944



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'Chicago Tribune' Lauds Churchill

Isolationist Paper Praises Its Ancient Bete Noir—Ask Government to Break Restrictions on Negro Housing

(Correspondence from Chicago)

CHICAGO, Dec. 27.—There are folks in Chicago who believe that the *Chicago Tribune* is never right but no one would have the temerity to say that its editorial writers cannot write. This writing ability reached something of a peak last week in an editorial entitled "Winston Churchill." Commenting on his illness the editorial said: "The United Kingdom could not replace him although his associates are men of talent and experience. . . . He is undoubtedly one of the greatest war leaders, particularly in situations in which everything is lost but courage and nothing is in reserve but character. . . . If there had been a man like him in France, to whom he could have appealed in the last days of France, the French might have fought on." It would be particularly ironical if the *Chicago Tribune* were to win the 1943 Pulitzer prize with an editorial on Winston Churchill!

* * *

Claims Eisenhower Has Little Power

Apparently just to keep the record straight, the *Tribune* said the next day: "In India, where Admiral Mountbatten has been placed in command . . . American airforces have just been put under a British air marshal. . . . From Washington comes the report that Gen. Eisenhower is only nominally commanding the military operations in the Mediterranean area. The actual command of the American and British forces is exercised by a British general, a British air marshal, and a British admiral. . . . At Teheran Stalin got the ratification of his military aims and at least an acquiescent silence regarding his political goals. Mr. Churchill apparently got the direction of the military effort to which we are expected to contribute a majority of the manpower and weapons. And Mr. Roosevelt got in the center of all the pictures."

* * *

Ask the Government to Requisition Housing

Informed Chicagoans believe that the city's most menacing social problem is our treatment of Negro citizens. This active and constant concern has led to the opening of a south side office of the national housing agency to deal with the housing problems of Negroes. At a conference of civic, labor and social workers recently called by the agency, William K. Divers, the regional representative, announced that the national office had approved 500 additional dwelling units in Chicago to be ready in six months. Henry Walker, executive secretary of the Chicago branch of the National Association for the Advancement of Colored People, called upon NHA to "move the people into the homes they need and then let the courts take care of it." His reference was to the restrictive covenants in effect in large areas of the city. He was supported in this by Earl Dickerson, former alderman, and Robert Travis, secretary of the Cook county C.I.O. Of real help and hope in the situation is the fact that all the newspapers are opposed to segregation and discrimination.

* * *

Chaplains Lecture on Christian Therapy

Anton T. Boisen and Frederick Kuether, chaplains at Elgin State Hospital and St. Charles Industrial School for Boys, are offering a series of lectures for pastors and church workers at the Elgin hospital on Jan. 10 and 24, Feb. 7 and 21, on Christian therapy. Two presentations already given, on organic and emotional factors in mental illness and the undeveloped conscience, have been enthusiastically received. The remaining discussions are on the morbid conscience, repressed hostility, aberrations of reason and conversion experience. The clinical method with case histories fully presented is used throughout. The period from 10 o'clock to noon is devoted to the presentations and discussions. The sessions have been thrown open to all interested in the field.

* * *

And So Forth

The enrollment of the federated theological schools of the University of Chicago is 282: the divinity school of the university, 124; Chicago Theological Seminary, 124; Disciples Divinity House, 21; Meadville Theological School, 16.

The oldest departmental club of the university is the New Testament club of the divinity school which on Dec. 13 celebrated 50 years of life.

The question whether the city's appropriation of $500,000 for the Office of Civilian Defense organization is merely oil for keeping the dominant political machine's ward organization in good working order is being asked as the new appropriation comes up for approval soon. Under fire the OCD has pared down its request to $300,000.

CHARLES LESLIE VENABLE.

Baptists Oppose Payment Of 'Moral Debt'

Several Baptist churches and the Baptist hospital of Arkansas oppose the recent action of the state convention of that denomination to pay $600,000 which bondholders lost in 1936 when the denomination decided to pay off its million-dollar debt on a 35 cent per dollar basis. They threaten to sue to prevent the payment of $100,000 to noteholders immediately.

Episcopalians Back Service Men's Christian League

The Service Men's Christian League is now to receive the support of the Protestant Episcopal Church. This action was taken at the December meeting of the National Council of that church, largely because Episcopal chaplains had reported that they found *The Link,* S.M.C.L. publication, very useful in their work with men in the services. An appropriation was made to the organization by the council. The *Living Church,* principal organ of Anglo-Catholi-

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cism, reported this action of the council but lifted an editorial eyebrow at the effort on the part of many of the other churches which are supporting the league to make it the agency which will unite all work with chaplains and service men. Such unity, according to the *Living Church*, would "inevitably damage its effectiveness among Episcopalians, Lutherans and others."

Clausen to Address Ohio Ministers

Bernard C. Clausen, minister of the First Baptist Church of Pittsburgh, gives two addresses on the opening day of the Ohio Pastors' Convention in Columbus on Jan. 31. Others who are to speak on subsequent days are George A. Buttrick of the Madison Avenue Presbyterian Church, New York; Ernest F. Tittle, minister of the First Methodist Church, Evanston; Rockwell C. Smith, rural life expert of Garrett Biblical Institute; and B. F. Lamb, secretary of the Ohio Federation of Churches.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Flesh and Fantasy (Univ.) Chas. Boyer, Betty Field, Thos. Mitchell, E. G. Robinson. *Drama* relating, in three separate stories, strange happenings all based in some way on superstition, dreams. Photography and direction achieve desired effect—sense of influence of occult on human behavior. *Rather unpleasant, inconclusive, but skillfully done.* M

Northern Pursuit (War.) *Melodrama.* Canadian mounties *vs.* nazi prisoners escaped to carry out nefarious plot in frozen north. Like nothing so much as a gaudy "comic book" sequence or oldtime movie serial. *Swashbuckling, artificial, rather cheap.* M, Y

Paris After Dark (Fox) Philip Dorn, Brenda Marshall, George Sanders. *Melodrama* about sabotage in Paris factory uses types and methods employed time and time again, but this one is somewhat more impressive than average. *Fair melodrama of its kind.* M, Y

Sahara (Col.) Bruce Bennett, Humphrey Bogart, Rex Ingram, J. Carroll Naish. *Melodrama.* Experiences of tank crew, cut off during British retreat toward Egypt, against sand, storm, thirst, enemy attack. An exciting, unadorned tale, done with honesty and conviction. Includes admirable presentation of Negro character. M, Y

The Strange Death of Adolph Hitler (Univ.) *Melodrama* built on legend of transformation of other men—here an Austrian anti-nazi—to look like Hitler, to be used as substitutes. Begins with something like realism, but soon becomes simply another horror-packed dwelling on nazi cruelty, with overdone climax. *Grim.* M

There's Something About a Soldier (Col.) *Drama.* Presentation of training of men already in service for officers' ratings in anti-aircraft command. Story of individuals introduced to give unity is a bit childish, but does not detract too much. *Unadorned, interesting.* M, Y, C

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